

The Outlook

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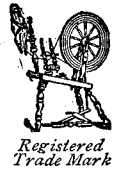
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The Outlook

SATURDAY, NOVEMBER 12, 1904

The Elections

The returns which have been received up to the time this page goes to press indicate that Mr. Roosevelt will have the largest popular vote cast in three-quarters of a century for any Presidential candidate, the plurality over his competitor being about 1,200,000; the largest majority in the Electoral College of any Presidential candidate since the famous Greeley campaign of 1872; and probably every State in the Union north of the Ohio River except Missouri. Subject to revision in one or two States like Maryland and Nevada, where the result is very close, the party division in the Electoral College will be as follows:

REPUBLICAN STATES

California.....	10	New Hampshire..	4
Colorado.....	5	New Jersey.....	12
Connecticut.....	7	New York.....	39
Delaware.....	3	North Dakota...	4
Idaho.....	3	Ohio.....	23
Illinois.....	27	Oregon.....	4
Indiana.....	15	Pennsylvania....	34
Iowa.....	13	Rhode Island....	4
Kansas.....	10	South Dakota...	4
Maine.....	6	Utah.....	3
Maryland.....	8	Vermont.....	4
Massachusetts...	16	Washington.....	5
Michigan.....	14	West Virginia...	7
Minnesota.....	11	Wisconsin.....	13
Montana.....	3	Wyoming.....	3
Nebraska.....	8		
Nevada.....	3	Total.....	325

DEMOCRATIC STATES

Alabama.....	11	North Carolina..	12
Arkansas.....	9	South Carolina..	9
Florida.....	5	Tennessee.....	12
Georgia.....	13	Texas.....	18
Kentucky.....	13	Virginia.....	12
Louisiana.....	9		
Mississippi.....	10	Total.....	151
Missouri.....	18		

A remarkable thing about the election is the overwhelming vote for Mr. Roosevelt in Eastern States where Judge Parker was supposed to be especially strong in consequence of the reorganization of the Democracy; the support which was given his candidacy by former President Grover Cleveland, Richard Olney, and other Gold Democrats; and

the fact that William J. Bryan and most of his prominent followers were on the stump for Mr. Parker in Western States. A close contest in those States which had shown enormous defections on the money question was expected. But Mr. Roosevelt has beaten Judge Parker in the States of New York, New Jersey, Connecticut, Rhode Island, and Massachusetts by majorities considerably larger than Mr. McKinley's in 1900, and has carried to victory the Republican State tickets in New York, New Jersey, Connecticut, Rhode Island, and other States where a mixed result had been looked for with apparent reason. An exception is the election of Mr. W. L. Douglas, Democrat, as Governor of Massachusetts despite Mr. Roosevelt's majority approximating 100,000. The pluralities which have been given for the National ticket are to be measured by the same generous figures in the West and on the Pacific coast as in the East. While the returns from the Rocky Mountain States are belated, it is evident that Mr. Roosevelt's personality has added to the Republican column the States of Colorado, Montana, Idaho, and Nevada. This magnificent triumph of President Roosevelt has naturally increased the Republican representation in Congress. The House is now Republican by 34; it is likely to be Republican in the Fifty-ninth Congress by about 70. Accompanying the announcement by the press of the election came the declaration from President Roosevelt to friends who had called to congratulate him on his election: "On the 4th of March next I shall have served three and a half years, and this three and a half years constitute my first term. The wise custom which limits the President to two terms regards the substance and not the form, and under no circumstances will I be a candidate for or accept another nomination."

Has This Been a
Corrupt Campaign?

The charge that Mr. Cortelyou was taking advantage of his official knowledge of the records of the great corporations to secure campaign contributions from them, when made without specifications by anonymous accusers in partisan newspapers, was properly disregarded both by Mr. Cortelyou and by the President. But when Mr. Parker made himself sponsor for these charges by repeating and indorsing them, he was met at once by an emphatic denial in an open letter from the President to the public. In this letter, which we assume that our readers have read, the President characterized the accusation as "unqualifiedly and atrociously false." He not only met the charge with this general denial, but he emphatically affirmed that "the assertion that Mr. Cortelyou had any knowledge gained while in any official position whereby he was enabled to secure and did secure any contributions from any corporation is a falsehood." Mr. Cortelyou, in his statement made public on Saturday, November 5, giving an account of his management of the campaign, was equally explicit. He said:

The campaign has been conducted with a much smaller fund than any Presidential campaign for the past twelve years. The fund this year, although made up of contributions from more than four thousand persons, has been about one-half as large as the Republican fund when President McKinley was elected in 1896, and about one-half as large as the Democratic fund when President Cleveland was elected in 1892. Every part of this fund has come from voluntary contributions, made without demand, importunity, or pressure, and without any agreement, pledge, promise, assurance, or understanding, express or implied, regarding the policy or the action of the Administration, or looking to any benefit or advantage to any contributor, except the benefit which will come to all business and to all our people from the continuance of Republican policies and Republican administration.

Finally, Mr. Root, in an address which has not been so widely circulated as either the President's open letter or Mr. Cortelyou's statement, showed that Mr. Cortelyou could not have used his official knowledge to enforce requests on great corporations for funds, because he

had no such knowledge. Mr. Root said:

The charges are absolutely and totally false. There is not one word—one scintilla—of truth in either of them. The fact is that the Department of Commerce and Labor has no secrets of corporations. It is newly organized, and the necessarily slow progress of organizing a new department, getting together its forces, determining upon its course of action and its methods, collecting the vast mass of statistics and information and details necessary as the basis for action, has been such that the process of collecting information has not yet gone beyond the stage of getting the information that is common to all the world. And neither the Department, nor Mr. Cortelyou, nor the President has any information or secret of any corporation or trust that you or I or any one of us have not.



Mr. Parker's Last Word
to the Public

The public awaited
with the greatest
interest the reply

which Mr. Parker would make to these affirmations, because it would be his last word to the public before the election. Democratic rumors credited him with having some evidence which he would offer in support of his statements, but he offered neither evidence nor specifications; the only basis he anywhere in his speech cited for his charges is embodied in the following sentence:

It is common knowledge that they [the trusts] have determined to furnish such a sum of money to the Republican National Convention as it is hoped will secure the "floaters" in the doubtful States for the Republican ticket.

Mr. Parker as Judge would not receive as evidence against a notorious pick-pocket the "common knowledge" which Mr. Parker as candidate thinks sufficient to condemn Mr. Roosevelt and Mr. Cortelyou, and to outweigh their direct and explicit statements, confirmed by that of Mr. Root. The recklessness of Mr. Parker's statements is indicated by the fact that, on no better evidence than the "common knowledge," he affirms that in this campaign "contributions have been made in such sums as to induce and permit the most lavish expenditures ever made," in the face of Mr. Cortelyou's explicit statement that the campaign has been conducted "with a much smaller campaign fund than any

Presidential campaign for the last twelve years." The only explanation possible of the wholly unwarrantable charges brought against Mr. Cortelyou by the partisan press, and indorsed but not substantiated by Mr. Parker, is that the Democratic managers have been angered by finding that the general business interests of the country were more ready to contribute to the Republican than to the Democratic forces, because they believed the prosperity of the country was safer in Republican than in Democratic hands. There is no truth in the charges of corrupt campaigning for which Mr. Parker has strangely allowed himself to stand sponsor. In fact, on the contrary, in no important political campaign in many years has so little pressure been brought to bear upon the public for campaign funds, in no campaign has so little money been expended foolishly in brass bands, uniforms, and fireworks, and in none has so little money been wickedly and corruptly spent in the purchase of either votes or influence. It is a great pity that a political campaign conducted largely under Mr. Parker's management and direction with unusual dignity should, in the last week, under the leadership of his own example, have degenerated into a campaign of slander. It is, we believe, the first time in the history of American National politics that one candidate for the Presidency has brought personal charges against another candidate, and it is our conviction that the results of this election are such that it will be the last time. The only reasonable explanation of Judge Parker's sudden descent from the plane which he took earlier in the campaign is that he yielded to the pressure of Democratic politicians about him, and at the last moment attempted to secure by an assault on the President what the party had failed to secure by a propaganda of political principles.

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A Second
Hague Conference

Secretary Hay officially has directed the representatives of the United States abroad to call to the attention of the Governments to which they are

accredited the proposal of President Roosevelt for a second Peace Conference at The Hague. The first Peace Conference, held in May five years ago, Secretary Hay says, marked an epoch in the history of nations. "Its labors resulted in the acceptance by the signatory Powers of conventions for the peaceful adjustment of international difficulties by arbitration and for certain humane amendments to the laws and customs of war by land and sea." Among the subjects left open by the Conference were questions affecting the rights and duties of neutrals, the inviolability of private property in warfare, and the bombardment of ports, towns, and villages by naval forces. Secretary Hay calls attention to the great value of the work done by the Interparliamentary Union, which originated in the suggestion of a member of the British House of Commons in 1888, and which now includes in its membership large numbers of delegates from the Parliaments of the principal nations, pledged to exert their influence to secure treaties of arbitration between nations and toward the accomplishment of peace. The annual conferences of the Union have notably advanced the cause for which it was organized, and no session has been more important than the Conference held at St. Louis last summer. By the unanimous vote of delegates at that Conference two resolutions were adopted, requesting the several Governments of the world to meet in another international Conference to consider the questions which the Conference at The Hague did not settle, the negotiation of arbitration treaties, and the advisability of establishing an international congress to convene periodically for the discussion of international questions, and requesting the President of the United States to invite all the nations to send representatives to such a Conference. The reception of the delegates and of these resolutions by the President, in September, was reported in The Outlook. The President declared himself most heartily in agreement with the aims of the Conference and with its special resolutions, and announced that he would at an early date invite the other nations, parties

to the Hague Conference, to reassemble. The Conference of 1899 dealt solely with the larger general problems, and the President suggests that the efforts of the coming Conference "would naturally lie in the direction of further codification of the universal ideas of right and justice which we call international law." He directs the representatives of the United States to present these considerations to the Ministers for Foreign Affairs with a view to reaching an agreement in regard to the assembling of a second Conference to complete the work of the first. Since the first congress the question of the rights and duties of neutrals has become a matter of the first importance to the peace and welfare of the world; for, as Secretary Hay says, "The neutral is something more than an onlooker. His acts of commission or of omission may have an influence—indirect but tangible—on a war actually in progress; while, on the other hand, he may suffer from the exigencies of the belligerents." The Secretary's letter lays special emphasis on the necessity of defining with precision the duties and rights of neutrals, and closes with the expression of the President's hope that the memories which already attach themselves to The Hague will be strengthened by the holding of a second Peace Conference in that beautiful city.



**The Inter-State
Commerce Law Convention**

The second convention of the commercial organizations of the country called to devise means to secure legislation giving greater effectiveness to the Inter-State Commerce Law was held on the Exposition grounds at St. Louis, October 28 and 29; upwards of two hundred delegates from thirty-one States of the Union, representing practically every branch of trade and industry, were in attendance. The first and most notable address was made by the Hon. John D. Kernan, of New York, author of the original Inter-State Commerce Act, who, brushing aside any imputation which it might cast upon his sagacity in framing the bill which passed in 1887, pointed

out the vital defects of the law as interpreted by the Federal Supreme Court. His arguments were sustained and amplified by other speakers, principally large shippers, who showed from their own experience and that of their associates in business how powerless the Inter-State Commerce Commission is to correct transportation evils, owing to the fact that it has no authority to enforce its decisions. The Administration was warmly commended for putting into effect promptly the provisions of the Elkins anti-rebate law, but it was asserted that, while discrimination between individuals had practically ceased as a result of the enforcement of that law, there is nothing in it to prevent discrimination between sections, localities, and different descriptions of traffic, which still exist in most flagrant form, so that the passage of a supplementary measure is urgently needed. Three hundred and eighty commercial organizations, about one-seventh of which are National or sectional, and which comprise practically all of any importance in the country, have indorsed the legislation proposed by the Convention, substantially as embodied in the Quarles-Cooper Bill introduced at the last session of Congress. This is designed to confer authority upon the Commission to decide what change shall be made in rates *complained of* that are found, upon full hearing of all parties in interest, to be discriminative or unreasonable, such determination to be operative upon thirty days' notice to the carrier and to continue until overruled by the courts. Any possible injustice to the transportation interests is guarded against by a provision making the orders of the Commission subject to suspension by the Circuit Court, pending review, upon application of the carriers. An explanatory statement of the object and scope of the legislation was framed in a petition to Congress, and the work of carrying out the purposes of the Convention intrusted to an Executive Committee, as was done by the first Convention four years ago. Most of the old members of the Committee, including its Chairman, E. P. Bacon, of Milwaukee, consented to serve further, and the rep-

resentation of the West and South was increased by members taken from California, Colorado, and Texas. The activity of the railroad companies in shaping legislation at Washington, particularly by means of influence exerted with the committees, was severely condemned, and a fund of \$5,000 was subscribed by delegates to be used in presenting the cause of the shippers to Congress at its next session, and bringing united influence to bear upon the individual Senators and Representatives by the commercial organizations of the country. A commissioner will be maintained at Washington by the shippers, and the balance of the fund expended for printing, postage, etc.; the members of the committee give their services gratuitously to the cause. The chairman, we are informed, has devoted practically all of his time to it for four years past, as a matter of public service. A vigorous campaign to secure the active co-operation of all of the organized shipping interests of the country in the work before Congress will be inaugurated at once. Our readers hardly need to be informed that The Outlook heartily indorses this movement.



Arbitration with France

The United States Government has been a party to various arbitral agreements, notably in the Bering Sea case, the Venezuelan settlement, and the adjustment of the Alaskan boundary. These, however, were limited in scope to one subject, and expired when that subject had been fully dealt with. In 1897 a general arbitration treaty between America and England was signed by Mr. Olney, American Secretary of State, and Lord Pauncefoot, British Ambassador at Washington. The treaty failed to pass the Senate, still stirred by the Venezuela case, on the ground that a general treaty of this kind gave too much power to the Executive. But the service rendered to the cause of peace by the two statesmen who had framed the treaty received recognition from the friends of arbitration everywhere. In 1903 a general arbitration treaty between England and France was

signed. The chief individual force in the movement leading up to this event had been Baron d'Estournelles de Constant. To his efforts were due the visits of the members of the French Parliament to London and the return visit; also in some measure King Edward's official visit to Paris and President Loubet's sojourn in London. The result of all this is to be seen not only in the arbitration treaty, but also in the Anglo-French Convention of last April with its far-reaching consequences, first of all to the delimitation of spheres of influence in North Africa, but secondarily, and now, as it seems to many, chiefly, in the preservation of peace elsewhere, as its operation in the recent Anglo-Russian imbroglio has shown. Over a year ago, Baron d'Estournelles, as the leader of the French arbitration movement, wrote to President Roosevelt that the Anglo-French understanding should have as its appropriate sequel a Franco-American treaty. This letter met with Mr. Roosevelt's hearty approval. Preliminary negotiations were opened by Secretary Hay and Ambassador Jusserand, and in Paris by Foreign Minister Delcassé and Ambassador Porter. The resulting treaty was signed last week and is the briefest ever negotiated at Washington. It will be submitted to the United States Senate when that body assembles in December, and in deference to that body the State Department declines to publish the text at present. We understand, however, that the text closely follows the lines laid down by the Anglo-French treaty. Ten days ago, in a speech in New York City, Mr. Hay announced that the Administration "is now preparing a set of treaties with all the countries which desire it." The time is ripe for similar treaties with all other Governments.



Church and State in France

Reports of the bill prepared by Premier Combes looking to the separation of Church and State in France have been so meager as to make it impossible fully to outline or intelligently comment upon the general character and features of this measure.

Such details as have been transmitted by cable seem to indicate a more moderate measure than might have been expected from the Premier's recent utterances. The bill provides an interval during which the parishes may make arrangements for self-support, makes a provision for priests of 400 francs annually for four years after the separation, and also makes some financial provision in the form of pensions for the higher ecclesiastics of the Church. It continues the Ministry of Cults, which would seem to indicate that the Premier proposes to keep the Church under surveillance if not under control. It is difficult on any other ground to imagine what work a Ministry of Cults can do in France after complete separation of Church and State has taken place. The measure also provides for the abolition of the embassy at the Vatican. These appear to be the general provisions of the bill in the rough. It has not yet been submitted to the Chamber of Deputies. The recent action of the Government has been so drastic that many anticipated an attempt on the part of the Ministry to cut the Gordian knot by a single thrust of the blade. This measure promises delay and some recognition of the trying experience which it will thrust upon the Catholic Church in France. That that Church will benefit by complete separation The Outlook does not doubt; but M. Combes has gone far beyond his predecessor, M. Waldeck-Rousseau, who originated the initial measure looking to the control of religious teaching in the French schools, but who not long before his death wrote of M. Combes, "His serenity in the present difficulties quite frightens me." Catholicism has always been a great power in France. It remains a great power, and the Government by harshness or injustice may easily contribute to that power. That it has had great provocation is unquestioned; that Pius X. has irritated and provoked where Leo XIII. allayed and conciliated is also unquestioned; that the teaching in the schools of a republic ought not to be antagonistic to free institutions no American will question; that in many schools directed by the

Roman Catholic orders the teaching was distinctly reactionary is certain; but it may be questioned whether the Government would not have attained its ends more securely and with less friction if it had avoided the kind of antagonism to the Church which was indicated by the removal of all signs and symbols of religion from public buildings on last Good Friday. So far, however, it must be said, the French constituencies seem to be by a large majority behind the French Premier, and the only test of the strength of the Ministry on this question which has yet been made during the current session showed an increased vote in its favor.



Austria and Italy The tragic riot at Innsbrück, in the Austrian Tyrol, between German and Italian students, is far more than a mere local event. It is a symptom of the conflict which will not end until Italy finally gains possession of the Trentino, the northern province on the southern slope of the Alps, having as its capital the historic city of Trent, where the famous Church Council once took place. Despite the efforts of the Austrian Government to Germanize it, the Trentino is wholly Italian in language and manners. Like those of Triest, its inhabitants are also entirely Italian, and have been petitioning to have an Italian university. The Austrian Government recently granted their request in part, but decided that the university should not be at Triest on the Adriatic or at Rovereto in the Trentino, as the Italians wished, but farther north, and in a wholly German city, Innsbrück, the capital of the Tyrol, where a flourishing university already exists. The Italian faculty, however, were to be allowed separate buildings. This announcement created unrest not only among Italians, but also among Germans. Both sides foresaw inevitable trouble, and at the beginning of the scholastic year trouble broke out, which was only quelled by troops. In the attempts of the Austrian Government to preserve order throughout the great Empire, comprising so many races and languages, the personality of the Emperor Francis

Joseph has been the vital factor in the situation. His Premiers, however, have not always shown his farsightedness and tact. While the present Prime Minister, Dr. von Körber, satisfies the pro-German element fairly well, he has not conciliated, and perhaps could not conciliate, the Czech, Italian, and other anti-German elements. The event of last week will not tend, therefore, to strengthen either the Dual Empire or the Triple Alliance. Triest may remain always under German control, whether through an Emperor reigning at Vienna or one at Berlin; the happiness and peace of the Trentino, however, would seem to lie only under Italian control.



The Italian Election On Sunday of this week the Italian Parliamentary elections took place, with the result of diminishing the power of the Extremist parties. Those Clericals who disregarded Papal wishes voted, as was natural, almost everywhere for Conservative candidates. Even Milan, well known as the head and center of the Socialistic movement, and formerly entirely represented in Parliament by Extremists, elected two Conservatives. It remains to be seen whether this increase of power bodes ill to the present Ministry. Signor Giolitti, the Prime Minister, is a Radical. Like M. Combes in France, he has been accused of relying too much on Socialist support. Both men, however, have the courage of their opinions. M. Combes did not hesitate to take radical measures at the time of the Roubaix strike, nor during the recent general strike in Italy did Signor Giolitti hesitate to write a sharp letter which well brought out the distinction between the Radicals and State Socialists, who were standing for law and order on the one hand, and, on the other, the Revolutionary Socialists and Anarchists.



Port Arthur Throughout last week the Japanese made repeated assaults upon the Russian outlying forts at Port Arthur, and at several points met with important successes. Yet, at the end of the week, and later, Port Arthur, though hard pressed, still held

out, and General Stoessel's fame as a master of defense and as a resourceful commander was actually augmented. The reports of Monday of this week that the Russians had retired from Golden Hill, Port Arthur's citadel, to the Tiger's Tail promontory across the harbor, and that they were there holding out desperately with only ten guns, are unconfirmed as we write, as are also the statements that the Japanese have repeatedly entered the native town of Port Arthur after dark but have been driven out at daylight. All indications, however, are that this terrible siege, in which competent authorities believe that the Japanese have lost from 30,000 to 40,000 men, is nearing its end. For four months assault has followed assault; point after point in the more than doubly encircling line of forts has been taken and retaken; deeds of heroism on both sides have been of daily occurrence; the endurance of the garrison has been equal to the besiegers' indifference to life. Of course in absolute length of time there have been sieges with which this cannot compare—Gibraltar and Sebastopol, for instance. But in the fierceness and concentration of fighting and the lavishness with which life has been sacrificed, together with the power of the modern artillery employed, the siege of Port Arthur is almost or quite without a parallel.—The Russian and Japanese armies near Mukden still face one another—almost within stone's throw, the despatches say—but neither seems willing to begin what may be the decisive battle of the war; meanwhile winter cold is upon the armies, and both are building winter quarters.



The English-Russian Convention Early last week there was a widespread feeling of uneasiness regarding the outcome of the negotiations between Russia and England, and on Tuesday reports of the sailing of the Russian fleet from Vigo and of active preparations for battle on the part of the English fleet and within the fortifications at Gibraltar almost brought about panic in some of the exchanges. As a matter of fact, however, the negotiations between

the two Governments seem to have gone on quietly and without serious interruption; tension has entirely relaxed, and the situation is regarded as having been cleared up, and, so far as any matter still open for final decision can be, may be regarded as settled. As the result of the negotiations a convention has been signed by both Governments which provides for a commission of five members, Russian, British, American, and French, and apparently a fifth to be chosen by these, who shall sit at Paris. It is reported that the British urge the appointment of legal assessors for the contracting parties, a division of the expenses of the commission, and an agreement that the decision of the majority of the commission shall be binding on both countries. Four points of the case which the Russians propose to present have appeared simultaneously in different parts of Europe, which seems to indicate that they have been inspired at St. Petersburg. According to these reports, the Russians will claim that information had reached the Vice-Admiral as he was leaving Danish waters which made him believe that suspicious vessels were in the North Sea under different flags; that the transport Kamtchatka reported by wireless telegraphy some time before the incident that she had seen two torpedo-boats within a distance of thirty miles of the squadron; that a wireless message signed "Kamtchatka," asking for the exact latitude and longitude of the squadron, was received, and, as subsequently appeared, was never sent by the Kamtchatka; that two torpedo-boats appeared alongside the squadron which could not have been Russian, and that the squadron did not fire until these boats were seen. The Russian fleet has left Tangier, and is apparently making its way to the Far East by way of the Cape of Good Hope.



The Elections in Canada

The general elections in Canada resulted in an emphatic indorsement of the administration of Sir Wilfrid Laurier. When Parliament was dissolved, the Government had a majority of fifty-four. Including estimated returns from the

few districts where, owing to extent of area and sparseness of population, the balloting was extended a week, Sir Wilfrid will open his third Parliamentary term with a majority of about seventy-five out of a total of two hundred and fourteen members. The outcome was not unexpected, but not even the Liberals suspected that the party majority would be thus increased, the official estimates on the eve of the elections, as presented by the Liberal organizer, Mr. Alexander Smith, indicating an expected majority of fifty-six. In the east Nova Scotia furnished the surprise of the elections, returning a solid Liberal delegation of eighteen, while the leader of the Opposition, the Hon. R. L. Borden, was defeated in Halifax. West of Winnipeg the Premier virtually swept the country. In Ontario, always strongly Conservative, he reduced the representation of the Opposition from fifty-four to forty-six. On the other hand, "Tory Toronto" lived up to its name, returning all five Conservative candidates, including the Hon. G. E. Foster, and the Conservatives showed a slight gain in Sir Wilfrid's home province of Quebec. The only Minister defeated was the Hon. A. B. Aylesworth, one of the Commissioners in the Alaska boundary dispute, who had but recently entered the Cabinet and was contesting a seat in Ontario. The elections followed a spirited but seemly campaign, and were fought out on the main issue of the transcontinental railway project, to which the Government had committed itself by the statutory agreements of 1903 and 1904 with the Grand Trunk Pacific Railway Company. The question as to whether the country should have an all-Canadian line from sea to sea overshadowed all other questions, and as against a definite administration programme that fired the imagination and ambition of the people, the Conservatives could make little headway. How determining a factor was the railway project is seen in the returns from Manitoba and the Northwest Territories, which would most directly be benefited by the road. Imperial reciprocity hardly entered into the contest, and the few guns fired in favor of higher protection fell on un-

heeding ears. A significant feature of the campaign was the Premier's "Canada first, Canada last, always Canada" tour of Ontario, during which, while steadily proclaiming loyalty to the mother country, he voiced in no uncertain terms the growing sense of nationality. The result of the elections may fairly be interpreted as a rebuff to the Chamberlain idea. Still more significant in this respect was the verdict of the Newfoundland electorate in retaining as Premier the Liberal, Sir Robert Bond, whose name stands with that of Secretary Hay on a treaty of reciprocity, and who appealed to the country as representing a policy of continued independence from Canada, autonomous development of the colony's industries, and closer trade relations with the United States. Aversion from confederation with Canada was such that the Liberals carried about three out of every four constituencies. In Harbor Grace the ex-Premier, Sir William Whiteway, who was credited with confederation sentiments, was one of six candidates, and received the smallest number of votes. Some attempts were made to stir up sectarian feeling owing to the Catholic Primate's indorsement of Sir Robert Bond, who, in Twillingate, defeated the Orange Grand Master, Morison.



Mr. Morley at
Toronto

Last week at Toronto Mr. John Morley made an address which is of interest as clearly defining his position in present-day politics. The message of the distinguished statesman was first of all a warning to Canada to shun Old-World militarism; and, second, to congratulate Canadians for having so admirably solved their own race problem:

How different the case of Ireland would have been, how we should have been spared more than a century of torment, what would Ireland have been spared, if the British Government, when the Act of Union was passed, had pursued the same conciliatory policy in Ireland as the British Government pursued in 1760 in the case of French Canada!

After the coming elections in Great Britain take place Mr. Morley admitted the possibility that the Irish members may hold the balance of power. In

this case Great Britain would need to address herself to a definite solution of the Home Rule difficulty. Incidentally Mr. Morley gave to the present Conservative Government ample credit for its generous justice in the recent loan of over one hundred million pounds. Having twice undertaken the responsibility for Irish Government, however, in previous Liberal Cabinets, he could say that it was not entirely a joke. "It is no more a joke when the Nationalists are your friends than when they are your enemies," he added, amid laughter. The coming general elections in Great Britain, Mr. Morley believed, would be "curious:" for himself, he was an adherent of the two-party system, where each party represented a real and sincere division of principle; a present danger, however, is the breaking up of the two parties into groups, as is the case on the European Continent. Turning to colonial interests, Mr. Morley spoke as follows:

It is commonly said that British Liberals are indifferent to the colonists. . . . It is their policy of conferring upon the colonies perfect freedom and exacting from them full responsibility which has kept the colonies firmly united with the mother country.

Mr. Morley repudiated the name of "Little Englander." The difference between him and some others was one of opinion as to whether the union would be most secure and best preserved by free relations or by an artificial and mechanical bond. In this connection Mr. Morley paid his compliments to Mr. Chamberlain:

Suppose it should be shown, as in my opinion it can easily be shown, that to change the foundations of our fiscal policy would be to impair the accumulation of capital at home, do you not feel that anything that impairs the accumulation of capital at home must be as deleterious to the interests of the colonies as it would be to the interests of the mother country itself?

The twenty-three or twenty-four by-elections which have recently taken place in England form a sufficiently affirmative reply to this question.



Evolution of
the Doukhobors

A singular experiment in communism has been made with apparent success by the Doukhobors, the Russian

sect located near Yorkton, in the district of East Assiniboia in the Canadian Northwest. Our readers will recall that a little more than two years ago the fanatical proceedings of these people attracted general attention. They left their homes and wandered forth in quest of the Saviour. If the Canadian authorities had not dealt firmly though indulgently with them at that time, hunger and cold would have reduced their numbers by many hundreds, and the settlement would have been broken up. They wandered about naked or half clad, and their wrong interpretation of isolated texts of Scripture led them to discard the use of animals in their farm work and to other absurd practices which made life impossible in an agricultural district. Mr. W. G. Wallace, a special correspondent of the Toronto "Globe," who has recently made a thorough investigation of the settlement, reports that fanaticism has been practically eliminated, and that the Doukhobors are settling down to a most interesting realization of their peculiar notions. They have forty-five villages in a block of six townships, and they number between eight and ten thousand people. Each village contains about two hundred people and is a complete little community in itself, with its blacksmith, its carpenter, stables, mill, grocery or other shop necessary to the life of the village. Money and even barter are blissfully unknown here. The Doukhobor farmer or housewife goes to the head man of the village and gets boots, clothing, and groceries for nothing. Work is done by every one without money and without price for every one else. When the year's crops are sold, or when the earnings of Doukhobors who are sometimes employed on railways or other enterprises outside the villages are paid, the money is put in a common purse, and with this money four commissioners go to Winnipeg and buy supplies for the community wholesale. They could not do otherwise on principle, for the middleman's profit is to them as flat robbery as ever was committed. They have no marriage laws, although in practice almost every man lives and dies the husband of one wife. They firmly refuse to register births, marriages, and deaths, decline to "make

soldier," as they phrase military service, and are cleanly in their personal habits.



Their Progressive Methods

With all this quaintness and paradox they have a keen perception of practical advantage and a progressive spirit that are surprising. Up-to-date machinery and implements of all kinds have replaced their primitive methods. Steam plows, steam threshing-machines, traction engines, and all the other improvements found on the best-managed farms are used in the Doukhobor settlement. As a result they are thriving remarkably. Unselfish and trustful among themselves, they have nevertheless become noted as keen bargainers with outsiders, so much so that in some cases they have acquired an unenviable reputation in this respect. Their wholesale purchases of supplies have always been made with a keen eye to the main chance, and the Winnipeg merchant has a thorough appreciation of his canny customers. Apart from that accentuated propensity, however, there is little that is objectionable in their attitude toward their neighbors, while the interesting nature of their experiment is attracting much attention. They owe much of their recent success to the wise leadership of Peter Verigin, their ablest man, who has moderated their fanaticism and induced them to adopt modern methods of industry. There are still extremists among them, but they are in such a small minority that they are powerless to injure the settlement. Verigin, who is a personal friend of Tolstoy, is believed to have been strongly influenced by the great Russian writer in the management of the settlement, and came to his present position through experience of much tribulation, having spent fifteen years in Siberian prisons on account of his fidelity to Doukhobor principles.



The Scotch Church Controversy

The issue between the United Free Church of Scotland and the "Wee Frees"—as Scots have dubbed the two dozen claimants to whom the House of Lords adjudged the possessions of the

original Free Church previous to its recent union with the United Presbyterian Church, some fifty million dollars' worth—has advanced to another stage. Conferences between the two parties having failed to abate the legal claimants' demand for "the pound of flesh" awarded them, the latter petitioned the Scottish Court for the immediate enforcement of their demand for possession of the entire property. This includes the parish churches, the manses, the colleges at Aberdeen, Edinburgh, and Glasgow, the foreign missionary plant, and the trust funds. The injustice of this appears in the fact that the Church acquired most of this property *after* that early departure from its original belief, continued adherence to which was made the basis of the law Lords' decision assigning the entire estate to the claimants. There will be an appeal to Parliament to right by equity the wrong done by law, and this was stated to the court in a plea for delay of judgment. This the court felt constrained to refuse, and by a majority of three to one issued an order for the enforcement of the law. To this every possible legal obstruction will be resorted to. It has been stated that every congregation whose holdings are threatened will litigate for itself. The turmoil in which Scotland is thus involved might have been averted had not the upsetting judgment of the Lords been given just as Parliament was about to take its six months' recess. In 1844 Parliament passed a bill, limited to England, to correct an inequitable operation of law in a case closely similar to the present. The "dour" and bitter temper of the Wee Frees is evinced by their refusal to tolerate, pending the appeal to Parliament, a joint occupancy of the College at Edinburgh, which has ample accommodations for it, and has petitioned the court for an order of ejectment. In view of this, the Edinburgh University has offered the United Free Church the use of its rooms, and a similar offer has been made by the Wesleyans. The sympathy of thoughtful men of all churches in both kingdoms is largely with the present sufferers, although it is sometimes recalled that when the unionist party of the Free

Church were apparently victorious and prospering they were not inclined to parley or compromise with the then defeated "Wee Frees," who claim that they were practically challenged to enter upon their present successful litigation. Bishop Gore has expressed the opinion in a letter to the London "Times" that while deeds of trust must be respected, he should regard it as "a grave disaster" to allow the law to condemn a church to stagnation by threatening the loss of its possessions as a penalty for modification of its beliefs.



Dartmouth Many elements combined to give singular interest to the recent visit of the Earl of Dartmouth to the College which bears his famous name. The Earl, who is a thoroughly equipped historical student and closely familiar with the progress of Dartmouth College, had planned to visit it during the present year. After the burning of Dartmouth Hall, the oldest and best beloved of the buildings of the College, he gladly consented to lay the corner-stone of its successor on Wednesday, October 26. His several speeches at the various brilliant functions of the week were models of good taste and good fellowship; he embraced the occasion to present to the College valuable correspondence between Eleazar Wheelock, its founder, and the second Earl, and when he took his departure from Hanover the faculty and the throngs of cheering students felt that they had come to know a man and a friend, who was, in his own happy words, but going back from Dartmouth to Dartmouth, between which there had never been a break for a hundred and thirty-five years. Besides the actual laying of the corner-stone of the new Dartmouth Hall by the great-great-grandson of the nobleman whose name it perpetuates, the week abounded in other significant incidents. Not only is Dartmouth College the sole American institution identified with a family still prominent in English life; it also stands, in a peculiar way, for the history of early attempts to educate the Indian. From Eleazar Wheelock to the Indian preacher Occom, from Occom to George Whitefield, from

Whitefield to the second Earl of Dartmouth and the King who gave the charter, and from the earnest band of English religionists who helped the "small college" toward its beginnings in the wilderness, the chain was complete. Among the historical tableaux given by the students during the celebration, one represented Occom preaching in Whitefield's London tabernacle, and the part of Occom was fitly taken by Dr. Charles A. Eastman, of the class of 1887, the last Indian graduate. Dr. Eastman also spoke with loyal felicity as towards both his race and his College at the banquet given to the Earl—side by side with President Eliot, of Harvard, who emphasized the transmission of the torch of learning from college to college and man to man; President Tyler, of the ancient College of William and Mary in Virginia, which, like Dartmouth, had an Indian mission in its origin; and ex-Secretary Elihu Root, who, speaking for Hamilton College, eloquently told how Wheelock's pupil and fellow-worker, Samuel Kirkland, by his influence upon the Indians of the Mohawk, mightily aided the arms of Washington in the Revolution. All these things, and in particular the comprehensive historical address given by Professor Francis Brown (grandson of that President of Dartmouth under whom Webster won his great contest for the charter), tended to show the "worth of the historic consciousness" and to make plain the enrichment of our modern colleges by the memories, at once heroic and pathetic, of their origins. As President Tucker nobly phrased it, when, on the afternoon of the day of the laying of the corner-stone, he stood at the grave of Wheelock, surrounded by eight hundred undergraduates and a great throng of alumni and friends, "The gift of the eighteenth century to the colleges of America was the gift of the religious spirit."



The Ajax of Sophocles
in California

The beautiful Greek theater of the University of California, which has already been fully described in The Outlook, was recently the scene of the great tragedy of Sophocles. For

nine weeks the students had been under the training of Miss Barrows, of New York, and the performance showed the result of hard, conscientious work on the part of all concerned. It was the first time the "Ajax" had been given by any American university, and the men found it no easy task to commit the hundreds of lines; but several of them were letter-perfect, and their enthusiasm and intelligent devotion to the thing they had undertaken brought much credit to the Department of Greek. The interesting point in such a presentation as this is the public interest awakened by an event that originally appeals to the scholarly few. When the "Ajax" was played in New York last spring, few people on the Pacific coast, outside of the students' library, knew or cared anything about this Greek masterpiece. To-day at least two thousand men, women, and children have read the pitiful story of the madness and death of Ajax, and felt something of the dignity, the beauty, and the religious spirit that pervaded the old Greek tragedies. A good abridgment of the English version was in the hands of the audience, and was well thumbed. The leading papers published the story of the play, with many illustrations; there were readings from the "Ajax" in English and in Greek at Leland Stanford University and in various clubs around the bay; and, in short, the production of the tragedy meant a revival of interest in the old classics that was quite unprecedented in California. The cultivation of such a spirit is one of the best means of preventing the demoralization of taste for the best things in the drama, a demoralization greatly to be feared. That two thousand people could sit in perfect silence, and with sincere interest, watching the tragedy of life and death, of fate and divine will, not understanding a word of the language, shows what a tremendous hold these tragedies still exercise over humanity, even when translated only through action and emotion. Such presentations, therefore, as that given under the blue October sky at Berkeley are a wholesome antidote to the trashy plays which draw the multitude. Beyond this general public service, they tend to deepen the interest in

the study of Greek, which in many places seems to be languishing. The combination of a wider, more intelligent knowledge of Greek history, customs, and spirit, with a closer study of the noble language in which the spirit was embodied, is a consummation devoutly desired by real scholars; and the giving of carefully and accurately trained Greek plays is one of the best methods of helping in this valuable work. Certainly the students of the University of California must have received an impetus in this direction after seeing what splendid results were accomplished by their fellow-students.



The eminent services which Goldwin Smith has rendered to liberal learning, to our National interests in dark days now long past, and to Cornell University in its struggling infancy and since, were appropriately recognized in the recent laying of the corner-stone of the "Hall of Humanities" at Cornell, to be called by his name, and dedicated to the interests of the liberal culture of which he is a noble exemplar. It deserves to be more widely remembered than by those who heard the addresses at Ithaca that in 1868 Goldwin Smith came at the call of Andrew D. White from Oxford, where he had been Regius Professor of History, to the new and struggling university, possessing but a single building, and a mark for political and sectarian attacks throughout the State. Bringing to it a distinguished reputation as a man of letters, a publicist, and a historian, and making light of the contrasts between Oxford and raw Ithaca, he served with enthusiasm for two years of continuous residence, adding to his lectures contributions to the library, and refusing to accept any compensation for his services and even for his expenditures. Before this, during our Civil War, he had joined Bright, Cobden, Mill, and others in that vigorous espousal of our National cause which secured it against foreign interference—a service which was recognized by a remarkable tribute of gratitude upon his next visit to this country. After Professor Smith had laid the corner-stone of the new building, which is to

be the largest and finest of all thus far placed on the campus, commemorative addresses were made by President Schurman, former President White, and Dean Crane. Professor Smith, whose name still heads the list of the Faculty in the university register as emeritus professor of history, pronounced the dedicatory address, speaking of himself as simply a representative of the sisterhood of universities, American and European, that are founding "the empire which alone is universal and alone will endure without end"—a representative also of British democracy, true to its American brethren, and of the still wider unity witnessed to by an inscription on the campus, graven by English workmen, "Above all nations is Humanity."



The Voice of the People

The largest popular majority following the quietest election in half a century: this sums up the history of the last few weeks. The quiet meant not indifference, but a serious consideration and a deep and earnest purpose. What is that purpose? What does this silent voice of the people say?

I. The Administration has been accused of every political crime: corruption; militarism; lawlessness; violation of the Constitution in the Philippines; violation of international law at Panama; worst of all, false pretense—a show of hostility to monopoly in public, an alliance with monopoly in private. The American people have listened to these charges; the Administration has left its record as its almost sole defense; and the people have indorsed that record with their approval. The accusations are refuted, the accusers are condemned, the accused are vindicated.

II. In December, 1899, Mr. Root said in his Annual Report respecting the Filipinos that "the people of the islands have no right to have them treated as States . . . or to assert a legal right under the provisions of the Constitution . . . or to assert any legal right whatever not found in the treaty." The Outlook, interpreting this declaration, affirmed as good law and good morals that the

United States "has all the responsibilities and prerogatives of a Nation. This necessarily includes the exercise of sovereignty over any other community for whose just government and general welfare the course of public events makes it responsible." This doctrine that the inhabitants of a dependency are not under the Constitution and are neither subject to its obligations nor entitled to claim its immunities has been misnamed "imperialism." The Supreme Court has declared that it is good law. The people have now with emphasis declared it to be good morals.

III. Mr. Roosevelt, in a non-partisan campaign in 1902, laid emphasis on the perils to democratic institutions from great monopolies. He proposed four definite remedies: 1. Publicity. 2. Prohibition of stock-watering. 3. Federal supervision. 4. If necessary, Constitutional amendment. The Republican party adopted his platform as its own, gave him a Bureau of Commerce as a first step toward publicity and Federal control, and it had already in 1900 voted unanimously in the House for a Constitutional amendment. The good faith of the Administration was attested by the successful prosecution of what threatened to be the greatest railway monopoly in the country. The angered monopolies attempted to defeat the President's renomination, and failed. Then they attempted to defeat his election by charging him with being the purchased and pledged friend of monopolies, and have failed again. The vote on Tuesday means confidence in the genuineness of Mr. Roosevelt's anti-monopoly pledges and a well-considered and well-settled determination of the people to bring all great monopolies, especially those engaged in the carrying trade, under the supervision of the Federal Government. To Mr. Parker's affirmation that the common law furnishes remedy enough they have replied with an emphatic No!

IV. The majority for Mr. Roosevelt in Pennsylvania, materially exceeding that given to McKinley in 1900, the unexpected size of Mr. Roosevelt's vote in New York City, and pre-eminently the election of Mr. Douglas in Massachu-

setts, although Massachusetts gave a greater majority for Roosevelt than for McKinley four years ago, all indicate another cause of Mr. Roosevelt's phenomenal majorities—the labor vote. The workingman wants what Mr. Roosevelt has repeatedly promised—"a square deal." He thinks he is not getting it. He does not know exactly how it is to be had. But he believes that Mr. Roosevelt means that he shall have it. The anthracite coal settlement, the reinstatement of Miller when dismissed from Government employ for the crime of being a non-union man, the prosecution of the railway merger, the insistence that negroes shall not be excluded from office for the offense of being negroes—all strike the workingmen as demonstrating a purpose to give all men, employers and employed, union men and non-union men, the greatest corporations and the humblest individual, a square deal. Knowledge how the vote for Mr. Roosevelt was composed no man possesses. But we are greatly mistaken if it was not largely recruited from the ranks of the workingmen.

V. The country has reaffirmed its belief in the essential justice and wisdom of a protective policy. The people do not believe that "protection is robbery." This election has given them no opportunity to say whether or no they want tariff revision; but they have intrusted such revision, if it is to be made, to those who believe in the principle of protection. We believe they want revision; and if the Democratic party had devised and presented a well-considered plan for tariff revision, if it had adopted, for example, the platform proposed by Mr. Williams last January, or if it had demanded reciprocity treaties with other nations and a reduction of the tariff on all American goods now sold more cheaply abroad than at home, we believe it would have materially reduced the Republican majorities. But if we were called upon to give evidence to substantiate this conviction, it would be difficult to comply with the demand.

VI. Two other elements have contributed to swell the majorities for Mr.

Roosevelt to their phenomenal figure. The first is the prosperity of the country. All classes have dreaded the industrial effects of a political change. The motto, "Let well enough alone," has won many votes. The second is the personal popularity of Mr. Roosevelt. His aggressive honesty, his native courage, his engaging frankness, his identification of himself with the plain people, his political skill in dealing with difficult situations, his habit of success, his genuine Americanism, and his dramatic career, have contributed to make him the greatest popular favorite in political life since the death of Abraham Lincoln. Despite misrepresentation and abuse, the American people have instinctively recognized in him the same qualities which have caused European governments to account him as one of the eminent statesmen of the twentieth century, and they are proud of him as their representative in the Congress of Nations.

VII. More efficacious than all these causes is one difficult to state in a paragraph. The democracy of Thomas Jefferson and Thomas Paine was individualistic. It may be summed up in a sentence thus: The function of government is to protect persons and property; that done, it should leave the individual alone. It is the endeavor of the Cleveland Democracy to carry us back to this individualistic conception of government, and Mr. Parker, by temperament and conviction, represented it. This conception of government the country has condemned as antiquated and inadequate; scarcely less adequate for present political conditions than the stage-coach, the canal, and the hand-loom for present industrial conditions. We anticipate that with this election individualistic Democracy as a political power ends; that the Democracy of the future will be that represented by Mr. Bryan and Mr. Watson—not Socialism, but a Social Democracy; and that the alignment of future parties in this country will be between a radical party which aims to confer constantly increasing if not wholly indefinite industrial powers upon government, and a federalism inherited from Alexander Hamilton, but pervaded with a spirit of faith in the

common people inherited from Thomas Jefferson, a party whose aim it will be, not to absorb all industrial activities by government, but to make a government strong enough to make all industrial activities subservient to the public welfare.



Taxing Signs

The appearance of a number of large advertising signs, framed and standing against the tiled walls of the subway in New York City, called out prompt and general protest. Although the stations are not beautiful, they are, as a rule, harmonious in tone and agreeable to the eye. The disfigurement of a row of large advertisements standing along the base of the walls was instantly recognized and was the subject of widespread criticism throughout the city. When it was announced last week that workmen were drilling holes in the tiles at some of the stations for the purpose of placing the advertisements in permanent position, the indignation took practical form in the protest of the Municipal Art Commission, which will have behind it a large majority of all men and women who use the subway. Certain provisions in the contract made by the Board of Rapid Transit seem to imply the right of the Interborough Company to let space for advertisements. The direction that "the contractor shall not permit advertisements in the stations or cars which shall interfere with easy identification of stations or otherwise with efficient operation," and no "posters, billboards, or advertisements of any kind . . . shall be allowed at or in stations, except with the written permission of the Board, revocable at any time, it being the policy of the city that public property shall not be obstructed, disfigured, or made ugly by advertisements," seems to imply the introduction of advertisements at the stations. In the introduction to the contract it is stated: "The railway and its equipment as contemplated by the contract constitute a great public work. All parts of the structure where exposed to public sight shall therefore be designed and main-

tained with a view to the beauty of their appearance as well as their efficiency." Whether the letting of billboard space as now contemplated by the Interborough Company comes within the prohibition implied in these provisions for maintaining the comeliness, dignity, and beauty of the stations is a matter for the courts to determine; but it is greatly to be hoped that the company will heed the expression of public opinion on this subject, and will maintain a great work as it ought to be maintained, with all proper dignity and care for its beauty and cleanliness.

The Outlook urged last January that some action should be taken to preserve the country from the disfigurement of the large or hideous advertisements which line the railroad tracks in many sections, and which in some parts of the country, as between New York and Philadelphia, become a kind of nightmare to the traveler and seriously interfere with his pleasure. These advertisements interfere with the view of the landscape, disfigure the fields, are often offensive in character and grotesque in form, and constitute a public nuisance. The Outlook urged that legislative action should be taken to prevent this disfigurement of scenery and to give the traveling public in America the opportunity of seeing American scenery without being confronted by reminders of American patent medicines, teeth preservers, biscuit, and other objects of traffic, many of them eminently desirable, but all of them out of place placarded in the fields. The proposal of the Governor of New Jersey in a message to the Legislature of that State, suggesting the taxing of these signs, called forth a question from a subscriber in regard to the right of the Legislature to pass a law imposing a tax, large or small, on this form of advertising. Our correspondent conceded that it was objectionable and in a way a nuisance, but said that it was not a menace to the public health and it did not in any practical way interfere with the people at large. He also called attention to the fact that these signs are put on private property, with the consent of the owners or occupants and usually for a consideration.

If, as some people imagine, it were a principle of free government and a maxim of law that every man could do what he chooses with his own, the State would have no right to interfere with advertising, however offensive, so long as it was displayed on private property; but neither under the principles of free government nor of the law does any man own his property in such a way as to be able to use it independently of his neighbors. The acre which the private owner controls is always a part of the landscape, not only for æsthetic and artistic purposes, but for general regulation; and this is true even in those matters which do not practically imperil the health or interfere with the comfort of others. The power of the State to tax such signs seems not only to be established within the scope of the broad principle of taxation, but to have been affirmed by decisions of the courts. The Constitution of New Jersey provides that "property shall be assessed for taxes under general laws, and by uniform rules, according to its true value," and this is the only limitation placed upon the power of the State in the matter of taxation. It has been held in a well-known case in that State that a license or franchise tax is not within the equality clause of the Constitution; that "in those States of the Union having constitutional provisions regarding equality in the taxation of property, it is uniformly held that such provisions do not approach or apply to the legislative power of indirect taxation by taxes on franchises, privileges, trades, and occupations." An eminent legal authority has said in a well-known text-book that "the power of taxation . . . is co-extensive with that of which it is an incident. All subjects over which the sovereign power of the State extends are objects of taxation. These subjects are persons, property, and business. . . . The amount of the tax may be determined by the value of the property, or its use, or its capacity, or its productiveness. . . . The power of the State . . . as to the mode, form, and extent of taxation is unlimited, where the subjects to which it applies are within her jurisdiction." This is certainly an ample definition of power.

In France the evil is remedied by the taxation of signs in exact ratio with their size. But no tax would be effective unless it were large enough to be prohibitive. The evil could be reached in this country either by taxation or by the prohibition of the use of advertising signs of this kind, by providing for the exercise of the privilege by the payment of a license fee of a fixed amount or of a fee based upon the size of the advertisement. This subject is one of great interest to all who do not regard the chief end of a country's existence as a gigantic opportunity of advertising, who believe that the people of the United States ought to possess the landscape of the United States, that there are ample ways of calling their attention to the things that they need without despoiling this landscape, and that a proper attempt to protect the landscape and the public would receive almost universal popular support. A few years ago the defacement of rocks for advertising purposes had already made some sections of the country hideous; that abuse of the general liberty which prevails in this country was promptly stopped. It would be equally feasible to secure the removal of the great placards which now travel, so to speak, with railroad trains in many sections of the country.



Pope and King

When Cardinal Sarto was elected Pope, Venice, where he was greatly beloved by all classes of people, was promptly placarded with large posters representing the new Pope and the King in brotherly relations, with the word "Reconciliation" under the two figures. These placards expressed the hope of hosts of Italians who are loyal Catholics, yet anxious that sound relations should be re-established between the Government of Italy and the Papacy. Many Protestants are in the habit of regarding all Catholics as agreeing in every position taken by the Vatican; but, as a matter of fact, there is a sharp line drawn by a host of Catholics between the Pope as the head of the Church and what is called the politics of

the Vatican. There are a multitude of devout Catholics who accept the authority of the Pope in all religious and ecclesiastical affairs as paramount, but who differ radically from the political policies which often govern the Vatican, and are, it is believed, often inspired by a group of Italian ecclesiastical politicians. The Italian element rules in the College of Cardinals by a great majority, and the Church will not be fully in accord with modern life until that life is adequately represented in its Supreme Council. When the German, English, and American elements in the Catholic Church are properly represented at Rome, the Church will enter upon a new era in its history.

When Rome came into the possession of the Italian people in 1870, the Pope asked for the recognition of his sovereignty over what is known as the Leonine City—the section of the city which lies on the right bank of the Tiber and includes the Vatican, the Castle of Sant' Angelo, and the quarter given over to the poorer classes called the Borgo, constituting the Fourteenth Ward of modern Rome. This proposition was finally rejected, and since that time the Pope has been constructively and by his own act a prisoner within the Vatican. When the present Pope was elected, the hope was freely expressed that some basis of agreement might be reached between the Vatican and the Quirinal which would relieve the Pope of the necessity of keeping up the fiction of imprisonment, and bring about normal relations between the Church, in which the great majority of Italians still worship, and the Government, which is not only a monarchy, but an expression of the will of the people. When the Pope allowed Cardinal Svampa to visit King Victor Emmanuel, that act was interpreted as an expression of his friendly feeling towards the King; while the friendly feeling of the Italian Government toward the present Pope is well known. A further instance is seen in the King's refusal to offend the Pope by naming the infant heir apparent "Prince of Rome;" and in the Pope's courtesy in the matter of the child's baptism.

It is, however, uncertain whether

Pius X. will continue the policy of his predecessors. A communication recently appeared in the "Vaterland" of Vienna, which is the organ of the Cardinal Archbishop of that city, pointing out the distinction between the sovereignty of the Pope and any claim which the Vatican may make upon any special piece of territory, and declaring that it was the duty of the Catholic press to make that distinction plain. It was said that the Pope, by treaty, like any other sovereign power, might give up some part of the territory which belonged to him and recognize the occupancy of another power. This was a suggestion the practical application of which is apparent. It was added that the sovereignty and independence of the Pope, which are essential to the maintenance of his freedom and dignity as the head of the Church, cannot in any way be compromised, and the "Vaterland" declared that any Pope would seek refuge in the catacombs rather than surrender these essential elements of a sovereign.

This communication may have been put out as a feeler, for the Italian State concedes fully and freely the complete sovereignty of the Pope over the inclosure of the Vatican and St. Peter's. He is thus an independent sovereign in the city of Rome. The difference between the Quirinal and the Vatican is simply a difference of opinion in regard to the territorial limits within which sovereignty shall be exercised. Neither Pius IX., Leo XIII., nor Pius X. has, we believe, ever insisted on the re-establishment of the Papal State as it existed before its absorption into the kingdom of Italy; and, as a matter of fact, it has happened more than once in the history of the Papacy that changes have been wrought in the frontiers of the Papal State by treaties which have been signed by Popes. Not only does the Italian Government recognize the independent sovereignty of the Pope, but it has for years allowed him an annual subsidy amounting to between six and seven thousand dollars, which was voted nearly forty years ago by the Italian Parliament, and has accumulated in the Italian treasury because no Pope would accept it. A reconciliation between the two courts

involves the question of boundaries of the territory within which sovereignty shall be exercised. It has been suggested that the Vatican might possibly be satisfied with supreme power in the Leonine City, with a strip of territory on the west side of the Tiber extending to the sea. This would mean practically a right of way to the Mediterranean, giving the Pope egress and ingress within his own territory. The revenue to be derived from such a piece of land would be small, but the accumulated subsidy in the Italian treasury, which the Pope might perhaps feel himself able to accept, would reach a sum great enough to afford a very substantial income. If such a reconciliation could be effected, the Pope would be released from what has come to be regarded as a tradition of Vatican policy, the Roman Catholics could act normally in a political sense throughout Italy and might act together in the Chamber of Deputies, the financial independence of the Pope would be substantially secured, and one vexatious and difficult question would be settled.

A new element has entered the situation lately, and one of decisive character. Both Church and State are beginning to feel the necessity of acting together to resist the pressure of the various Anarchistic, Socialistic, and democratic elements which are combining against them. When it comes to a question of the radical reconstruction of society along advanced democratic or Socialistic lines, Italian Catholics who support the Vatican and those who are against it will make common cause against a movement which they regard as a menace to both Church and State. During recent years the radical Socialistic element in Italy has grown rapidly. At the present ratio of growth the party may dominate the Italian Parliament. This is a contingency which should alarm the Pope quite as much as the King; if the Socialists secure control, their antagonism to the Church will be more intense than their antagonism to the State, and they will deal, so far as possible, with the Church in Italy as the same element wishes to deal with the Church in France. If the extreme Radicals have

their way, every sign and vestige of religious observance of all kinds will be effaced. Under these circumstances, and for the sake of making common cause against a common enemy, the Pope and the King ought to come to terms; both should make concessions which could not have been secured from them by anything less than what they regard as urgent necessity.



The Spectator

From the deck of the ferryboat as it lay in the slip on the Jersey side of the river it was evident that New York City was making an exhibition of itself. The Spectator looked and wondered. Lines of fire ran deep into the heart of the city like gaping, glowing wounds. Between every pair of these fiery gashes there was a great black pyramid wedged into the sky. It was nothing, after all, but an election celebration. The city was rejoicing because it had once more gone through with a routine duty. We laugh at the hen for strutting and cackling because she has laid an egg, as if she had performed an unheard of feat; but we humans complacently ignore our own hen nature. To elect a President is as much a part of the Nation's function as it is a part of the hen's to lay an egg. Why, then, all this pother? Do you think the Spectator is getting old and fussy? You never were more mistaken. The Spectator on the ferryboat was making his way toward New York in order to have a hand in all this pother himself.



Those fiery gashes were simply the cross streets of the city ablaze with bonfires. The black pyramids were simply the angular shadows which the fires cast upon their own smoke. Flames and pyramids together connoted (the Spectator insists on his right occasionally to use the jargon of the rhetoricians) small boys—or rather boys small and large. The whole city was turned into a stage for the setting of a huge masque on the Triumph of Youth. What blame then if

I, who till now Spectator was, must in
The glorious Masque an Actor be!

Already from one of the tall newspaper buildings (the Spectator wonders if the predilection which newspapers show for tall buildings is symbolic of their fondness for tall stories, matching storey with story) a long cold shaft of a searchlight signaled somebody's election. Half the people near the Spectator maintained that the light pointed south, the other half argued that it pointed west. Whereupon the light, as if to stop the discussion, "swept the horizon." "That means," said one of the Spectator's friends, "that everybody is elected." That was a profound remark. Every candidate is elected in the same fashion in which every prayer is answered. Some prayers are answered with a "No," and some candidates are elected to domestic life or possibly to the career of counsel to a corporation.



By this time the boat was nearing the slip on the New York side. As the effect of fire was supplanted by the sight of fires, the city by the buildings and streets, the mass by the detail, the Spectator entered into one of the experiences of the companions of Ulysses—except that his metamorphosis was not a degradation. He felt himself ceasing to be the Spectator and becoming the Actor. He noticed, too, that his fellow-travelers were undergoing the same change. They were no longer contemplative. They had already caught the fever of celebration. The *bacillus carnivalensis* matures rapidly. The Spectator discovered that in the Latin Quarter during Mi-Carême.



How is this peculiar microbe conveyed? The Spectator has a theory. Now theories in pathology are notoriously uncertain. Who would by a mere theory have discovered the criminal propensities of the mosquito? But until deliberate research is successful, theory, sheer speculation if you will, must suffice. So the Spectator propounds his theory. It is novel. No other bacillus is conveyed after the fashion which the Spectator attributes to the Carnival microbe. This method of conveyance is, in short, by means of sound. Who could

catch the real fever of celebration in dead silence? If there is any one who can, the Spectator will gladly abandon his theory. As for himself, he is sure that silence renders him immune. Sure he is also that on this occasion he felt the infection only with the first notes of tin horns.



The sound of those horns, the Spectator confesses, was not discordant. There is a fine but real distinction between discord and dissonance. Dissonance is discord that you like; and discord is dissonance that you don't like. Now, these tin horns were dissonant. The Spectator glories in saying that he liked the sound of them. Though he is first of all a spectator, he is, "on the side," a listener. He believes that it is well to be discriminating in the use of the ears as well as of the eyes. So he not only took delight in the horns, but mused on the reason why he took delight in them. He discovered two reasons. One was that, being in the fever of celebration, he was taking delight in everything. The other was that since hearing two concerts of the music of Richard Strauss he has taken delight in any noise that was really spontaneous. Moreover, the Spectator is convinced that the bleats of those tin horns resolved themselves by waves into recognizable and namable harmonies. There was a stirring minor tonality to this ocean of sound—the minor of a savage war dance, the minor of a Scotch bagpipe, the minor of the Japanese national air. It is a crude mistake to think that minor and major are the musical equivalents respectively of mourning and of merriment. The primitive emotion of exultation finds expression in the minor. Any one might perceive that in the harmony of the horns.



The Spectator has left little space to tell of the crowds. But who can really

describe a crowd? The Spectator has tried often enough. Yet this particular New York crowd had a character of its own. A Canadian friend who had come to see a Presidential election characterized the pushing, struggling, shouting, laughing, noisy incarnation of abandon which filled Broadway by comparing it with English and Canadian crowds at election time: "In London there would be a dozen fights; in Toronto there would be good order but solemnity; but here there is good nature on both sides and an uproar." The always serious fellow hereupon interjected: "What business have the Democrats to be joining in the celebration?" To which the quiet, humor-loving Canadian replied: "The Republicans have the votes; they ought to concede to the other fellows the fun." Surely there was no party distinction among these seekers and makers of excitement, and small distinction of sex. If anything, the women of the crowd blew their horns more frequently and with greater ecstasy. There was abundant material in that crowd for argument for and against woman suffrage; but no one just then thought of arguing about anything.



The Spectator's Canadian friend had been going about through the city all day. He had been down on the East Side where the population is densest. He had talked with men of all sorts. He had begun with Tammany ward workers and ended with the frequenters of uptown clubs. All day long, he said, he had seen but one intoxicated man, and that offender was being guided by a man wearing a Republican badge. That he considered a sign of the orderly character of the people of New York. "It also is a sign," said the ardent Republican at hand, "of the interest which the Grand Old Party has in human uplift." The Spectator always enjoys native simplicity.

The Moral Egotist in Politics

By Henry S. Pritchett

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IN the preface to that remarkable autobiography in which Mr. Herbert Spencer has traced his development from an engineer into a philosopher he names certain definite results which have come from this critical study of himself. "At any rate," he writes, "one significant truth has been made clear—that in the genesis of a system of thought the emotional nature is a large factor; perhaps as large a factor as the intellectual nature."

The author of the *Synthetic Philosophy* is not a writer whom the careful reader would call emotional. No thinker of the last century has more consistently than he stood for the logical analysis of observations. The truth which he here states (for it is a great truth) is the more significant coming from his pen and as the pronouncement of his critical study of himself.

What is here stated by Mr. Spencer to be true of philosophy is true in still greater measure of politics and of religion, which, like philosophy, are developments from the soil of our complex human nature. For the great majority of men it will be true, as long as human nature is what it is, that the things which influence them will come mainly, not through reason, but through that deep undercurrent of our being which carries in its sweep our loves and our hates, our fears and our hopes, our suspicions and our confidences. To admit this is simply to recognize human nature as it is. But in such admission we seldom make clear to ourselves that what we call moral considerations, moral purposes, and moral impulses spring also in the main from the emotional rather than from the intellectual side of our nature, and as such are subject to the same excesses and to the same dangers into which other emotions lead us when unguided by reason. Out of this emotional nature there springs not only a sane and steadfast moral purpose

which joins hands with right thinking, but there springs also a moral passion which is often mistaken for moral purpose, and which, like other passions, has little connection with reason.

So long as men are influenced most readily through their emotions it follows that political leaders must deal with these emotions and appeal to them. It is a condition of leadership. For men are loved and followed, not for their wisdom, but for that subtle understanding of men's hearts which enables the real leader to put himself in touch with the hearts of a thousand men; to think their thoughts and to voice their dimly felt hopes and fears. The great leader is he who unites this sympathetic knowledge of men with the ability to reason, who joins a deep moral purpose with clear vision.

There is a formula in mechanics which expresses the momentum of a moving body as the product of the mass into the velocity. Some such law holds in moral and political leadership. A man's efficiency as a political leader is a function of his ability to deal with both the emotions and the reason; it is equal to his sympathetic understanding of men multiplied into his ability to think straight.

Of all those complex threads which go to make up the emotions upon which the political leader draws in making his appeal, none are more easily touched than those which have to do with moral impulses. Particularly is this true in a country like the United States, where the discussion of moral questions has played a large part in the political education of the people, and where the tendency is strong to make any public question a moral question.

This tendency is not one to be deprecated, but we do need to remind ourselves constantly that these moral considerations, which weigh so heavily with us, spring in the main from the emotions;

that they have lent themselves as readily in the past to one side of a great public question as to another; and, like all powerful workings of the emotions, they may be safely followed only when under the guidance of a vigorous reason.

The emotion which impels a mob to lynch a murderer has at bottom a certain moral passion which is commendable, but we do not hesitate to condemn such an act utterly, because it overlooks, in punishing a crime of the moment, the enormously greater consequences for evil which spring from the act itself. But when a political leader appeals to the same sort of moral passion to enact legislation whose effects for ill may be infinitely more far-reaching than the acts of mobs of lynchers, we are apt to lose sight of the remoter consequences and to give ourselves unreservedly to the moral passion which deals directly with the present wrong.

As we look back at the history of those political leaders whose labors may now be judged in the light of experience, we must admit that in most cases their leadership has rested more upon appeal to the emotional nature than to the reason; while the number of men who have united a sympathetic knowledge of men with the quality of clear vision is small indeed.

Of all the early leaders of the new Republic, Washington was doubtless the one whose leadership rested most firmly on what is called common sense. In all that he did is seen the working of a clear mind which would be satisfied only with results which squared with reason. This quality did not add to his popularity in his own time, but it saved his country from grave dangers, and is the basis of his lasting fame.

Perhaps no politician of our history so fully united in his own person the two supreme qualities of political leadership as did Lincoln. Born, like Shakespeare, amid scenes which early in life brought him into close contact with the ruder forms of human suffering and of human aspiration, his emotional nature seemed able to reach out and touch all sorts and conditions of men. He could understand and appreciate the feeling of the abolitionist and of the man in the

border States; he formed the only bond to hold together a half-dozen bitter factions, and, through it all, with clear head he thought out the solution of the supreme problem step by step as it came to him. Probably no other man who has ever appeared in our political life could have done the work which Lincoln did between 1861 and 1865. How easily the whole political fortune could be marred was made only too evident when the leadership passed from his hands into those of a well-meaning but inefficient successor. The pity of it is that Abraham Lincoln should not have lived to finish his own work, to bind up the Nation's wounds, and to lead back into the Union the seceded States under a system which might have avoided the suffering and the humiliation of the post-bellum days!

A fair examination of the political leadership which we have produced in the past forces one to admit that the quality which we have most seldom found in our political crises is the quality of the clear mind. Devotion to the country is no rare thing, but a wise devotion, a service of country which walks hand in hand with high thinking, this is rare in our political annals.

In the last century two crises have, more than all others, tried the Nation's life and tested the qualities of her leaders. In both emotion was allowed to run away with reason.

The first was the slavery question. As we look back upon the discussion which went on from the day of the Missouri Compromise to its repeal, it is difficult to understand how the Southern leaders could fail to see that the day of human slavery was done. England had freed her slaves in the West Indies. Whatever the opinions of any public man may have been as to the desirability or the right of African slavery in the United States, it ought to have been evident to a reasoning man by 1840 that the day of human slavery was over, and that the business of a Southern statesman was to make the best possible terms for his section, terms that might in large measure cover the financial loss and which would not affect, except in the most gradual way, the franchise. South-

ern leaders recognized, no less clearly than did Lincoln, that this country could not exist half slave, half free; but when they came to deal with the practical questions of statesmanship, they took counsel of sentiment, not of reason; they made their appeal to emotion, not to intelligence; and they led their countrymen full tilt in a hopeless assault against the settled convictions of the civilized world.

When the war had been fought, and slavery was a thing of the past, the Nation found itself face to face with a problem no less difficult than that of slavery. What was to be the political status of the newly freed slave, and how were the seceding States to resume their places in the Union? In the settlement of these questions the political leaders of the South who had played so great a rôle in the ante-bellum discussions had no part. But the question was settled none the less surely on emotional, not on reasonable, grounds. As we look back at the solution which was made, through the perspective of forty years, it seems difficult to understand how any statesman of experience could expect to place the highest political power in the hands of a nation of newly freed slaves and expect any other result than demoralization, humiliation, and strife. In this second supreme question of the Nation emotion again ran away with reason. Lincoln, had he lived, might have wrought differently; but the wise words of John Andrew, the great war Governor of Massachusetts, were swept away like the cry of a man in a storm, and were called to mind again only when the years had proved their soundness.

Two men stand out pre-eminent in these two epochs as representative leaders of their parties—John C. Calhoun, of South Carolina, and Charles Sumner, of Massachusetts. Each was high-minded, each had a passionate devotion to his country, and each surrendered the leadership of reason for the leadership of emotion. Together they have cost their country more bloodshed, more bitterness, and more humiliation than any other two children she has ever borne. Honesty, devotion, and high

moral purpose are great qualities; but they are far easier to find in our political leadership than the common sense of George Washington or the clear vision of Abraham Lincoln.

There still remain to us a few men honored in their old age for the courage and the devotion of those fierce days which found their culmination in the reconstruction measures. Perhaps it is not strange that to-day many of these survivors are demanding an immediate declaration of independence for the Filipinos with the same passionate earnestness with which they demanded the immediate and unlimited franchise of the negroes in 1867. However we may honor the quality of their moral sentiment, it is worth remembering that forty years ago they failed to see, amid the local and temporary outrages of the time, the far greater injustice and the far greater suffering which lay in the political policy which they advocated. As one measures to-day these appeals for Philippine independence alongside the calm statements of men like Secretary Taft, Governor Wright, and Bishop Brent, it is impossible to forget the stormy days of the late sixties, when Lincoln's voice had been hushed, and when a fierce moral passion was invoked to hurry us into a measure whose consequences for ill no man can yet estimate.

One of the greatest dangers to the political leader who appeals to moral emotion in the treatment of public questions is the tendency toward an exaggerated moral egotism. No egotism is so invulnerable as moral egotism, and in no field of human action—not even in religion—is its influence more hurtful than in politics. And this not so much for its influence on the man as for the fact that it tends to obscure real issues and to create false ones. The man who gives himself to the emotional handling of great questions is almost sure, sooner or later, to fix upon himself as the sole real representative of truth. An immediate corollary of this proposition is that those who differ from him are *ipso facto* opponents of the truth; and a very easy corollary to this is the principle that they must be fought by any means and must be defeated at all

hazards. A man who has once surrounded himself with this atmosphere, whether in politics or in religion (and they are very close akin), views the motives and the actions of all men through a medium whose refraction produces the most remarkable distortions, the most common of which is to assign to his opponents motives vastly inferior to those which really actuate them. In politics, as in theology, men more often underestimate than overestimate the motives which influence their colleagues and their opponents.

An interesting example of the development of such moral egotism is shown in the career of Mr. William J. Bryan during the last eight years. His leadership of the Democratic party has been largely based upon appeals to the emotional nature of his hearers. His speeches breathe a passionate moral intensity. Gradually he has come to feel that he represents in his own person whatsoever truth and righteousness are left, at least in his own party. In the last Convention of that party, although he went down in defeat, his personality was the dominating one, and chiefly because he represented a sincere moral sentiment. His speech to that Convention opened with noble words: patriotism he placed above partisanship, devotion to principle above devotion to party, truth above success; and then, turning from these splendid sentiments, he straightway urged Mr. William Randolph Hearst upon the Convention as a fit man to be President of the United States! A moral anticlimax more striking than this it would be difficult to find in all the annals of our politics; and it would be possible to an honorable and high-minded man only when his vision was distorted by the haze of an extraordinary moral egotism.

In the year of our Presidential election, when, more than at any other time, our politics tend toward the emotional side, it is worth while to remind ourselves afresh that, while political leaders,

from the very character of our human nature, deal in large measure with the emotions, nevertheless our chief political errors have been committed in following a leadership of emotion unguided and undisciplined by reason. To a republic more than to any other government the development of efficient political leadership is a necessity for existence, no less than for progress. As we look back over the mistakes of the past, it is plain that the most difficult type of leadership to evolve is that in which a wise understanding of men's hearts goes hand in hand with clear thinking. We must develop such leadership if we are to solve the problems of the future without repeating the mistakes of the past.

The story is told that, after the battle of Hastings, William of Normandy was much annoyed by sufferers from various diseases, who besought him to lay his royal hands upon them and invoke a divine assistance in their ills. The Conqueror had little patience with these requests, and small faith in the tradition of the King's Cure, and uniformly refused those who sought his aid. On one occasion, however, an unfortunate more persistent than the rest found his way to the royal presence and begged so earnestly for his blessing that the King, out of sheer good nature, placed his hands on the head of the sick one and began, "The Lord give thee better health, and," added he, after a pause, "more sense."

The American people, looking back over the years when they have followed inefficient political leaders through the wilderness of bloodshed and sectional strife, may well demand in the future a leadership which shall have courage, honesty, moral purpose, and, joined with these, a capacity for clear thinking which shall make these great qualities effective. For, after all, neither courage nor honesty nor moral purpose constitutes wisdom. Not sentiment but sense is the supreme endowment of political leadership for which the Nation seeks.

Java: A Study in Colonial Administration¹

By Alleyne Ireland, F.R.G.S.

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WHEN the Dutch people entered the field of colonial enterprise, at the beginning of the seventeenth century, the Spaniards and the Portuguese had already been engaged for more than a hundred years in the work of Asiatic and American discovery, and they had divided the globe into two hemispheres of exploitation, the Western falling to Spain, the Eastern to Portugal—an arrangement which was sanctioned by a Papal Bull of Pope Alexander the Sixth.

Both in regard to the motives from which they entered upon this new phase of national activity, and to the methods which were adopted for carrying out the nation's policy, the Dutch represented influences which differed completely from those which had hitherto directed the course of modern colonization.

The Portuguese had been inspired by the pure spirit of adventure and exploration; and the origin of the colonial empire of Portugal is to be sought rather in the personal tastes of Prince Henry the Navigator than in any national desire for territorial expansion. It is true that at a later date commerce became the chief motive for the extension of Portuguese authority beyond seas, but it was not until the influence of the early explorers had died out that Portuguese colonization assumed the character of a trade investment.

Spain commenced her career as a colonial power by the acquisition of the Canary Islands in the middle of the fifteenth century; but it was the discovery of the New World by Columbus, the Genoese sailor, under Spanish patronage, which led to the first substantial additions to Spanish territory. Until within comparatively recent times trade had no place in the colonial undertak-

ings of the Spaniards; the driving force of their empire was supplied by the missionary's zeal for the soul of the heathen, and by the greed of the adventurer for the precious metals.

In the sixteenth century a large Oriental trade had sprung up under the Portuguese flag, and the Dutch cities of Antwerp and Amsterdam, supplied by Dutch ships through the port of Lisbon, had become the distributing centers for northwestern Europe. About the middle of the century the Dutch commenced their great revolt against Spain for national independence, and in 1579 the United Provinces were proclaimed a Republic. Although the war with Spain involved a great expenditure of men and money, the new Republic was able to maintain itself so long as its connection with Portugal gave it the handling of the Oriental trade. But in 1580 Portugal was annexed to the Spanish crown, and five years later the Spaniards seized and confiscated all Dutch ships lying in Spanish and Portuguese harbors.

This act presented a clear issue to the Dutch people. Either they must submit to the destruction of their principal source of prosperity, or they must break the Spanish monopoly of Oriental commerce. The former course meant nothing less than national ruin; the latter could be accomplished only by going to war with Spain in the Eastern seas, and engaging in the wholesale trade with those countries which hitherto they had reached through the medium of Portugal.

The people rose to the occasion, and at the close of a struggle which lasted seventy years they found themselves masters of the East Indian islands, and one of the foremost colonial powers of the time.

Special interest is attached to this movement, for we now see a people of Teutonic blood and of the Protestant faith undertaking, from exclusively commercial motives, a task which had been

¹ This is the ninth of the series of studies of colonial administration in the Far East written by Mr. Ireland after many months' careful investigation and by special commission for *The Outlook*. It will be followed by two articles on American Administration in the Philippines.—THE EDITORS.

performed, in modern times, only by Roman Catholics of Latin race, among whom the desire to extend commerce was subordinate to religious enthusiasm, the spirit of adventure, and the love of gold. As the agents of colonization merchants now replace the priest and the soldier; as its products, coffee and spices appear instead of converts and golden ornaments.

The island of Java was the first acquisition of the Dutch, and it has remained to the present day their most important colony. It has an area of 50,554 square miles (about equal to that of England), a population of 30,000,000 (somewhat less than that of Italy), and its external trade reached a value in 1901 of \$119,000,000 gold—nearly equal to that of the external trade of Cuba.

The Dutch established themselves in Java during the early years of the seventeenth century, and Batavia, which has always been the capital of Netherlands-India, was founded in 1619.

From 1602, the year in which the Dutch East India Company was incorporated, down to 1798, the year in which it was abolished, the history of Java is the record of the efforts of a great trading corporation to exploit the resources of a rich tropical country in the interests of its shareholders. When the State assumed the Company's sovereignty, the objects of Dutch rule in the island remained the same; and although since 1876 no contribution has been made from the revenues of Java to the home government (owing to the fact that there has been no surplus revenue to dispose of), it was only in 1903 that a law was passed in Holland providing for the future enjoyment by Netherlands-India of the whole of whatever revenue the islands may afford.

The distinguishing feature of the Dutch policy in Java has been from the very first its singleness of purpose: the object sought was trade, not territory; and although to-day direct Dutch rule extends over the whole of Java, with the exception of two small native principalities, every territorial addition to the original trading posts was made only because it was found in practice that by conquest alone could such trade condi-

tions be established as would make commerce profitable.

In order to understand the peculiar circumstances under which the Java trade was created, some reference must be made to the native organization which existed in the island at the time of the Dutch occupation.

After fourteen hundred years of Hindu domination Java succumbed in the fifteenth century of our era to a Mohammedan invasion, and when the Dutch arrived in the island they found it split up into a number of small States under Mohammedan rulers, most of whom were nominally the vassals of the powerful Sultan of Mataram in central Java, but who, in point of fact, maintained an absolute rule over their districts.

The natives were simply the slaves of their rulers; they enjoyed no property rights either in the land or its produce, and from this cause alone the Dutch found it impossible to enter into direct commercial relations with the people themselves. The only alternative was to deal with the Sultans, and here the Dutch were confronted with two serious obstacles—one, that some of the Sultans preferred to trade with the English, who had secured certain privileges in the island; the other, that the utter unreliability of the native rulers in matters of trade introduced into all transactions an element of uncertainty which constantly threatened the Company with serious losses.

By the conquest of the Sultanates and the establishment of Dutch authority it was hoped that the English competition could be killed and the trade placed on a satisfactory footing. Accordingly, in 1618, the State of Jacatra was conquered, and by the middle of the seventeenth century nearly one-fifth of the island was under Dutch control.

The system of trade which was gradually extended was of a peculiar character. The Dutch, as conquerors, claimed all the sovereign rights previously enjoyed by the native rulers; but in order to secure commodities for the European market the Company left the powers of government in the hands of the native officials, exacting from them in return

payments in money and deliveries of specified products representing in part political tribute and in part a substitute for money taxes. From the standpoint of profits this method presented two great advantages: it involved no expenditure either on administrative or commercial organization, and it filled the Company's warehouses with valuable trade products for which a very small price had been paid.

It is not possible at the present time (it probably never was possible) to obtain any accurate information as to the details of the financial operations of the Dutch East India Company in its dual capacity of merchant and sovereign. We know that during the seventeenth century the Company was prosperous; that during the eighteenth its revenue from purely commercial transactions almost entirely disappeared; and that in 1793 the Company was bankrupt, with liabilities exceeding \$40,000,000 gold, and no money assets. But beyond these general facts it is impossible to go. Even the declaration of the annual dividend affords no basis for an estimate of the actual condition of the Company's affairs at any given period, for dividends were often declared from borrowed funds when there were no profits, and in other years no dividend was declared when profits were known to have been made.

The threefold object of the Company, to buy cheap, to sell dear, and to kill all competition, was pursued with unrelaxing determination. No means, however illegal or violent, were spared to shut fellow-countrymen as well as foreigners out of the Archipelago, and to shield the measures of the Directors and of their agents from the light of publicity and the power of censure.

Differences of opinion arose from time to time as to the best means by which the acknowledged end, the securing of the greatest possible profits, could be attained, but of sympathy with the natives or the acceptance of any duty towards them no trace is to be found.

To the day of its downfall the Company remained true to its principles. A group of energetic merchants, with profits as their lodestar and greed as their compass, secured through the chance of

events absolute control over one of the most beautiful and fertile regions of the world, and they unhesitatingly sacrificed all its true interests to their low ideals.¹

Since the year 1798 the affairs of Java have been administered by the Dutch Government, except during the British occupation of the island from 1811 to 1816—an incident of the Napoleonic wars.

It is clear that at the time the Dutch State assumed the control of Java its ideals in regard to the relations between colonies and the mother country differed but little from those of the Company which it replaced. In 1803 a Commission was appointed by the Dutch Government to report on the affairs of the Dutch East Indies, with a view to determining how best they might be administered in order that there might be secured "to the trade of the Republic the greatest benefit, and to the finances of the State the greatest aid." In short, the welfare of the sovereign State and not that of the colonies was the principal aim of colonial enterprise.

This idea found its complete expression in the introduction of the "culture system," to the operation of which the whole energy of the administration was devoted for more than thirty years. Elsewhere² I have described some features of the system, and have expressed a high opinion of its utility and of the benefits which it conferred on the people of Java. A closer study of the question and reference to sources of information which were not accessible to me at the time I wrote have caused me to modify to a considerable extent the views I formerly held on the subject.

The culture system was introduced into Java by General van den Bosch, who was appointed Governor-General of the island in 1828, and who, on the expiration of his term, became Minister of the Colonies.

The principle on which the system was based was not in itself objectionable in a country in the low state of economic development of Java. The Dutch Government, as lord of the soil and the

¹De Louter, "Handleiding tot de Kennis van het Staats-en Administratief Recht van Nederlandsch-Indië," 4th edition, 's Gravenhage, 1885.

²"Tropical Colonization," pp. 195-216.

responsible head of the administration, claimed from the native cultivators a tax by way of land rent, and a further contribution as a return for the military and administrative work performed in the country under Dutch direction.

The payment of these dues had always been made for the most part in kind—roughly, two-fifths of the cultivator's main crop. Under the new system it was proposed that the natives should give the Government one-fifth of their time as laborers and the use of as much of their land as could be cultivated by that amount of work.

The advantage which the Government hoped to gain by the change was that it would be able to grow, under efficient supervision, such products as would command the best price in the European market, instead of taking, as formerly, two-fifths of native crops, often unsuited for the European trade, and of inferior quality.

As a revenue-producing measure the culture system was undoubtedly a success. During the thirty-five years of its full operation it yielded a surplus of about \$200,000,000 gold, of which four-fifths came from the cultivation of coffee.

But this result was obtained only by the infliction of great hardships upon a large number of the natives and by an expenditure of energy on the part of Government officials which, had it been directed into other channels, could have produced effects not less beneficial to the home treasury and of infinitely greater advantage to the island. The system, however, was the easiest way of raising money, and the urgent demands of Holland placed quick returns above all other considerations.

The evils which actually attended the operation of the system were by no means necessary consequences of the application of its principles; they rested almost entirely upon political and administrative factors introduced by the parsimony of the home government or by the inherent vices of the native organization.

Owing to the refusal of the home authorities to sanction any increase in the expense of local administration, it

was impossible to appoint a number of Dutch officials sufficient to insure a just enforcement of the regulations of the culture system, or an intelligent manipulation of the forces which it placed at the disposal of the Government. The administrative service was not only shamefully undermanned, but the miserable salaries paid to all officials filled it with the poorest material—men of low character and inferior ability, who, when they were not hopelessly corrupt, were hopelessly incompetent.

But the great fault of the system lay in the necessity of placing its management almost entirely in the hands of native officials.

In nearly every tropical country which has fallen under European control there has been found to exist a large body of native officials holding their rank by virtue of their kinship with the ruler, and exercising the most despotic authority over the mass of the people. To this rule Java was no exception, and the effect of leaving all but the highest administrative functions in native hands was to increase rather than to lessen the arbitrary character of the native government.

Under the old native system, the cultivator could protect himself, when oppression reached a point beyond human endurance, by revolt or by emigration to a neighboring State, and the native rulers were compelled to recognize a point beyond which oppression ceased to be profitable.

But with the advent of the Dutch these natural defenses of the cultivator were taken from him, for revolt became practically impossible in face of disciplined military forces, and emigration no longer afforded any hope of relief, since, with the spread of Dutch sovereignty, it was simply a question of moving from one part of Dutch territory to another.

In short, although Dutch authority was not so firmly established that it could protect the natives against abuse at the hands of the officials of their own race, it was strong enough to prevent the people from taking any steps to protect themselves.

It is true that for many years the

people of Holland were in complete ignorance of the working details of the culture system in Java, and that they cannot be held responsible, therefore, for more than the general principle of national exploitation of the colonial domains, of which the culture system was the offspring. This ignorance arose from the absence of a free press in Java and from the provision of the Dutch Constitution which gave to the King alone the control of the Dutch colonies, thus keeping colonial affairs out of the arena of parliamentary discussion.

Although some of the worst features of the culture system were removed from time to time through the influence of local Dutch officials, it was not until 1854 that the framing of the Colonial Regulations—under the new National Constitution of 1848—opened the way for the substantial reform and final abolition of the system.¹

These regulations provided that natives employed under the system should be paid a wage equal to that of "free" laborers engaged in similar work; that abuses should be immediately remedied; and that arrangements should be made for the gradual conversion of all "forced" labor into "free" labor. It is only, however, within recent years that the culture system has entirely disappeared.

During the past twenty-five years very great changes have taken place in the administration of Java and in the policy of the Dutch toward the natives of the island.

Considerations of space compel me to confine myself to two questions which have received the closest attention of the Dutch Government in recent times—civil service reform and the education of the natives.

It was not until it had become clear that the culture system was to be abolished and that the quasi-commercial duties of the Dutch officials would give way to a routine of purely administrative and judicial functions that any serious steps were taken to improve the quality of the civil service of the Dutch East Indies. In 1864 a Royal Ordi-

nance was passed laying down rules for the selection and training of officials for the colonial service in the East, and this Ordinance represents substantially the regulations which are in force to-day.

The Dutch East Indian civil service is divided into two branches, the judicial and the administrative. In order to secure an appointment in the former branch it is necessary for the candidate to have taken an ordinary degree of Doctor of Law at a Dutch university, and in addition to have passed an examination in colonial public law, Mohammedan laws and customs, and the language, geography, and ethnology of the East Indies.

Excluding posts in the inferior clerical service, candidates for places in the administrative service must pass the "Grand Examination for Officials," available appointments being filled according to the order of merit of the applicants. The Grand Examination is divided into a preliminary and a final, the former being supposed to require one year's special study beyond the ordinary graduating work of a high school, and the latter two years' further study. The final examination embraces the history, geography, ethnology, religious laws, customs, and institutions, and the political institutions of the Dutch East Indies, and the Malay and Javanese languages.

Many criticisms have been made of the present Dutch system of recruiting colonial officials. It is said that the examinations insure rather a knowledge of detail than a broad general education; that this knowledge of detail is, however, quite insufficient to be of any practical value in the colonies, and that, such as it is, it could be acquired far more readily and in a much shorter time on the spot than in Holland; and that a much better type of civil servant could be secured if men of high education and diversity of training were sent out to the Indies and were allowed to gain, while living among the natives, that special local knowledge which would enable them to utilize to the best advantage those qualities of character and mind produced by a thorough course of general study in Europe.

¹ "Regeeringsalmanak voor Nederlandsch-Indië, 1902." Bijlage A. contains the whole of the "Regulation for the Government of Netherlands-India."

In the days of the Company not only was nothing done to provide the native population with the opportunity of securing an elementary education, but the Government was actually opposed to any change in the intellectual condition of the people. To this end the study of Dutch, or at any rate the use of that language by a native in addressing a Dutchman, was absolutely prohibited.

The result of this policy was that in nearly two hundred years of contact with the natives the Dutch did no more than impose upon them a government of control which, while it left the native administration practically unimpaired as the direct authority over the people, accomplished nothing whatever towards molding native institutions into an increasing harmony with sound political ideals, or affording the natives even an elementary understanding of the Dutch principles of administration, which, however narrow and selfish they may appear when compared with those which now guide the government of the island, were always infinitely superior to those which lay behind the native organization.

It was not until after the middle of the nineteenth century that the education of the natives was taken up as a serious duty of the Government. At the end of the year 1901 there were in Java 254 Government primary schools and 282 private primary schools for natives, with a total of 78,775 scholars. Of the private schools, 179 received a subvention from the Government.

In addition to these there are five normal schools for the training of native teachers, and four special schools for the education of native officials and the children of native princes and other prominent natives.

The education of the natives in the Government schools is practically free, since the school fees, taking the figures

for 1901, amounted only to 133,000 gulden, an average of less than 75 cents gold per pupil. The total cost of native education, including the subventions to the private schools, amounted in 1901 to 1,663,000 gulden, and though this sum seems very small as representing the educational work among thirty million natives, it must be remembered that as late as 1870 only 300,000 gulden was devoted to this purpose.

The principle on which native education is conducted in Java is, I think, a sound one. No premature attempt is being made to force the mass of the people up to a standard of education entirely incompatible with their general conditions of life and natural surroundings. Although Dutch is taught to a chosen few, the medium of general instruction is the vernacular.

There is every indication that the Government is now inspired by the most beneficent motives, and it is certain that education will spread rapidly among the natives, and that provision will be made for a gradual elevation of the standard.

I may conclude this necessarily inadequate sketch of some of the features of Dutch government in Java by saying that nowhere in the very wide range of my investigations into colonial conditions in the Far East have I seen a people who are apparently more contented and happy than are the natives of Java, or a country in which the relations between the governing race and the governed are more friendly and sympathetic.¹

Garoet, Preanger-Regencies, Java.

¹ When I had almost completed this article I secured a copy of Professor Clive Day's "Policy and Administration of the Dutch in Java," the Macmillan Company, New York, 1904. If any of my readers wish to gain a more detailed account of the government of Java, they cannot do better than consult Professor Day's book, which is the only work that has been published in English for nearly a hundred years treating exhaustively of the affairs of Java from the standpoint of the student of political science.

The Personal Religion of Jesus

By George Holley Gilbert

THE great bequest of Jesus to the world was the expression of his own religious experience. He wrote no book, he founded no State or Church, and was not even a well-known figure on the world-stage of his day. That with which he endowed mankind was a certain knowledge of God set forth in his character and life. He taught that what he had achieved, others might hope to achieve through him. His type of religion was not peculiar and inimitable because he became the Messiah, but he was the Messiah because his relation to God was ideal. His religion, even to its deepest vision of truth and its most spiritual motive, he regarded as the goal of every one who should accept him.

We may, then, hope and believe that a time will come when the personal relation of Jesus to God will furnish the material of Christian faith and the inspiration of Christian life; when his followers, descending from the clouds of speculation about his being, will seek to cultivate a personal religion just like his; and when, moved more deeply and purely by this religion than before, and liberated by it from all servitude to partial or perverse interpretations of the Gospel, they shall enter on a far higher career of constructive work for the kingdom of God.

The personal religion of Jesus may be analyzed into four elements. The first of these, which is very conspicuous in the narrative of his life, is the element of *reality*. The source of this we are probably to see in his consciousness of God. The noble eulogy spoken of Moses was far more deeply and widely applicable to Jesus—that “he endured as seeing him who is invisible.” God was real to Jesus—the first and most practical of realities. His sensitiveness to God’s presence did not differ in kind from that of other men, but it was immeasurably more intense. Wise observers could explain the mighty works of Jesus only by saying that God was with him, and

this was but a repetition of what he had said about himself. He knew that he was not alone, but always in the immediate presence of the Father. The only dark moment in his spiritual experience of which we have any record was that when he quoted the cry of the Psalmist—“My God, why hast thou forsaken me?”

The reality of God to the consciousness of Jesus accounts for the clear and most impressive note of reality in all his words and acts as a religious teacher. There was nothing unreal either in his own piety or in his counsels. His faith was wholly demonstrable in his daily experience, and he taught his disciples no other faith than his own. Religion, to his thought, was salt and light, a public good, an expansive, beneficent force; if not this, it was to be rejected. Nothing called down such stern condemnation from his lips as religious insincerity. The Jewish Church of his time, like our Church to-day, was very active in the name of religion. It built synagogues, it made proselytes at great cost, it constructed nice theories of God and salvation. But, alas! the God whom it claimed to know was not manifest in the life which it actually lived. This was not the case with Jesus. It was always safe to argue from his daily life to his faith. His consciousness of God was not more real than his love for those about him. Religion was a harmony of the whole being and whole life with the soul’s highest vision of God.

Again, the personal religion of Jesus, like his manner of life, was marked by great *simplicity*. Throughout his ministry as the spiritual King of Israel he preserved the simple manners of a Nazarene peasant. He adopted no peculiar form of dress; he did his mighty works without show; he spoke without pretension. He made no verbal claim to support or homage, but awaited these as a result of his manifestation of the truth. This simplicity of manner was in perfect accord with his faith. His theology crystallized in one word. It had no

subtleties, no obscurities. The ways and works of God were doubtless incomprehensible to him, "high as heaven, deep as sheol." This was inevitable since God was God to him, but it did not dim the brightness of his knowledge. He saw the face of God, he knew his character, and in this was all that he needed for a perfect life.

The conception of life which Jesus had was as simple as his conception of God. The thought of the divine character is to unify life throughout. If that is fatherly, this must be filial. All duties toward God and men are contained in that single term. The ideal brotherliness of Jesus sprang out of his ideal sonship. Ethics and religion are no more separable in his view than are love and service. All the great relationships of the soul are clearly determined once for all when, in the spirit of Jesus, we call God our "Father." The Christian life is a simple life because it is controlled throughout by a single transparent conception. When religion becomes complex, when its great claims rest on obscure grounds, we need no prophet to tell us that we have lost the Master's way.

A third conspicuous element in the personal religion of Jesus is *strength*. This was probably an inevitable consequence of his vision of the character of God and of the reality of his fellowship with Him. It was a mark of strength that Jesus was always sane, rational, calm—never confused or swept away by the excitement around him, never moved to an act or word of uncontrolled feeling or inconsiderate enthusiasm. In the trying scenes of his tumultuous public ministry he was always perfectly master of himself. Again, the strength of the personal religion of Jesus is seen in the fact that it made him independent of men and institutions. He never took counsel either with friendly Jewish leaders or with his most intimate disciples. He appreciated human sympathy, and at times earnestly craved it; but for counsel he went only to God and his own heart. He was not independent of men in the sense that he did not profit by the revelation of God which he saw in human life, but only in this respect,

that he was confident in himself what that revelation meant. In the same manner he was independent also of religious institutions. He felt that he was lord of the Sabbath and greater than the Temple. It is hardly to be regarded as accidental that Jesus is never said to have taken part in the worship of the Sanctuary in Jerusalem. He went to its courts at various times, but went as a teacher. Once only do we see him in the inner Temple, the place of worship, and then he sat in the treasury, observing the people as they made their offerings. This independence of men and of religious institutions had nothing in common with self-dependence and self-satisfaction. It was a simple result of the close dependence of Jesus upon God. Finally, the strength of the personal religion of Jesus is signally manifest in his work. He proved far beyond what any other has ever done that confidence in God is power for achievement. It seems probable that from the beginning of the Galilean ministry to the crucifixion was but little more than a year; yet in that brief space, single-handed and in the face of almost universal indifference or bitter hostility, he founded the kingdom of heaven. What we might have thought would take a long lifetime was done in a few months. Jesus had power because he knew God. All his authority, however it expressed itself, flowed from his conscious harmony with the Father's will.

The last characteristic of the personal religion of Jesus to be mentioned was its *power to transfigure life*. This was the crown of all its perfections. We may trace this transfiguring power chiefly to three causes. There was, first of all, the consciousness of God's fatherly character. The vision which he had of God never "faded into the light of common day." That vision surrounded the darkness of pain and sorrow with the radiance of hope, and lightened all the "burden of this unintelligible world." It is impossible to believe that Jesus, though a man of sorrows, did not have, deep down under all his disappointment and pain, an inexpressible and imperishable joy in his acquaintance with God.

As life was transfigured for Jesus by

his knowledge of the Father, so was it also by the consciousness of being a messenger of the Father. He had the joy of revealing, as well as that of knowing, the truth. He could look forward to a time when his rich possession would be the common possession of all his disciples. The assurance of this was sufficient to irradiate even the cross, to make the hour of his death the hour of his "glorification."

Another source of the transfiguring power which was contained in the personal religion of Jesus was its certainty of the future. Heaven was as real to him as earth. He did not lead an abstracted life, losing sight of common interests in the contemplation of another world. He ate and drank; he went to feasts; he delighted in natural scenery; he admired

noble deeds; he believed in the future of mankind on the earth, but he was also at home with God in the spiritual world. He constantly took account of an everlasting life. Nor was this because of any failure in his work. He did not hope for heaven because he despaired of earth. It was simply because he knew God as his Father, and therefore knew himself to be a sharer of the life and glory of God. Thus Jesus contemplated his earthly career in a large, divine setting. If heaven lay around him in his infancy, so also did it in his manhood.

Such, then, it seems to me, was the personal religion of Jesus, and it is surely the highest glory of our humanity that we can share and follow his experience.

A Frenchwoman's Views of French Clericalism

As Reported by Katharine Douglas Hunter

ON a Sunday in August I walked from my cottage at a certain quiet Normandy beach to hear morning mass at the nearest village church. The way was a delight, lying as it did over the dunes, through *chemins creux* and flowering lanes, past thatched cottages and substantial farmhouses, by the stone cross at the crossway, into the village street.

Secure in the possession of a pew-check presented by my vegetable woman, I passed through the stone porch—a relic of the twelfth century—entered the church, and found the seat to which I was invited.

The white head-dresses of the girls and women of the people lent a note of picturesqueness to the congregation in the body of the church which was quite wanting in the transepts filled by people from neighboring châteaux.

The mass was celebrated with a simplicity, earnestness, and interest which, as usual, surprised me—imbued as I am with an old-fashioned and orthodox idea of Roman Catholic liturgy—and the

country people sang the canticles with fervor and followed the prayers with devotion. Mass over, the curé mounted the pulpit and, after reading the parish notices—vows of marriage and masses for the dead—proceeded to the sermon.

Text he had none, but began by recalling to all present that the next day would be the Feast of the Assumption of the Virgin. On that day, he said, a procession would issue from every church in the country, in memory of that other day on which the King of France took the Virgin Mary for the patron saint of his kingdom. He called upon all to witness how well the Holy Mother had guarded her people through the centuries. He asked if she had not now forsaken her country? He hoped not, but he impressed upon all the necessity of their presence at the Feast of the Assumption this year, because the Church was in peril and the country in extremity. He begged that parents would guard their children, who were to be snatched from their direction. He assured his people that those in power were rushing

the country along an impious way to destruction, and declared that the sole hope of France lay in the Virgin, who even now might by her power save the Church, the faithful, and the nation.

I sat there, my Sunday peace quite shattered, surprised, scandalized, and—amused at this attack upon the Government by an obscure curé in a remote country village.

Church out, I returned straightway to interview my neighbor. She was a Roman Catholic, my neighbor, a frank, middle-aged, independent Bretonne transplanted to Normandy; a woman remarkable in many ways, having won more than local respect for her unprejudiced mind, terse remark, witty repartee, and clear, fearless insight.

She listened to my account of the sermon, a smile of pleasant mockery on her clever mouth.

"He said that not for centuries has the country been in such a precarious position. That we have fallen on evil days."

"For his pocketbook." Mme. B—ended my sentence squarely, no trace of her smile remaining. "Who is responsible, Madame, for the state of things which he deplures? He—and others like him. You can hear that sermon any Sunday in the year from any little country curé. Why? Because they are parvenus, and toady to the remnants of the nobility. Most of them are from the lower classes, and their heads are turned from dining with the gentry. They want a monarchy, for they see their power daily diminishing under the Republic. They want to keep the people down—ignorant—in their power. That is their aim—power. They forget that they are supported by the Government they traduce, but the Government is remembering."

"The curé was thinking of the closing of the religious schools this morning, *bien entendu*. Madame, the Government could do nothing less. I—I am a Roman Catholic, but an independent Roman Catholic—and I say that."

"The Church schools, the schools taught by the *religieux*, have bred disloyalty and contempt for the Government which supported them. It was all

politics, politics, politics. They were not religious schools. They were clerical schools. Clericalism is not religion."

"The boys who went out from those schools every year carried the germs of treachery, disloyalty, and rebellion all over France."

"Perhaps the Government has gone too far—but what will you? When you amputate a leg you must cut into the good flesh!"

She stopped for a moment as if in indecision, then went on. "See, Madame, I will give you my own experience. I had my nephew to educate. I was younger then and very religious, so I consulted the priest of my parish at C—, and he said that I must send him to the school of the *religieux*. I did so. What did I find? My little lad saying vile words while he could not even understand. I spoke to the curé. He said, 'It is impossible. Some one is always with the boys. They are never alone.' But it was true; and it was true, too, that the atmosphere of the school was one of narrow, evil, crooked thought. I was brought up, Madame, with my brothers, and I come from a family of physicians, and I have a man's way of thinking, not a priest's, and I decided that I could not have my nephew's mind warped. I wanted him to be a man of broad and liberal views."

"I took him out of that school and put him in the Lycée. That was twelve years ago, and it created more feeling than it would now."

"At that time children were not prepared in the Lycée for their first communion, and I was obliged to send my nephew to the parish school to receive his instruction, although I had myself taught him his catechism. He knew it by heart. But to annoy *me*, to punish *me*, they punished that child. Although he knew all his lessons perfectly—for I had taught him—he was given tasks and humiliated and punished more than the children who knew nothing. It was a real tyranny. They thought that they could hurt me, and that because I was a woman I would do nothing. But I did. I went to the Vicar, who stands next to the Bishop, and I told him of the insults and annoyances to which we

were subjected, and I said, 'Unless this stops I will take my nephew away.' He said, 'How can you?' I said, 'I am a free agent and I will.' 'Where else can he be prepared?' 'I will prepare him myself, and he shall go to communion with me.' When the Vicar saw that I was very angry and determined, he said he would see about it, and there was no trouble after that, and my nephew made his first communion with his class.

"When my nephew had been in the Lycée three years, I received a brochure against the Lycée. It was filled with *des injures, des calomnies et des infamies*. I took it to the Bishop. 'This,' I said,

'has been sent to me, and I have come to tell you, Monseigneur, that there is not one word of truth in it. My nephew has been at the Lycée during three years, and I *know*. Moreover, I think it is a pity that the Church should stoop to such means.

"The Bishop was astonished. I could not help it. I had to speak the truth.

"Now, can you see, Madame, how long-suffering the Government has been and how just is its course? As I said before, these are not religious schools, but clerical schools, and clericalism is not religion. Religion is conviction, and religion is peace."

The Drum-Beat

By Margaret Waldo Higginson

A SMALL boy lay on his face and crooned softly to himself the strains of the mimic battle which had just died away. Two girls had come into the hospital ward and had constructed most exciting ramparts of chairs, and had then beat a loud rat-at-at-oo, accompanied by the sound of bugle notes, on the tin table drawn up for the purpose. The dolls fell rapidly as the bullets (the fingers of the two girls traversing rapidly) wounded them, and fearful carnage was displayed in the heap of shattered and distorted remains that lay upon the floor. Here and there were little heaps of sawdust, and pieces of tin (presumably armor); and bits of china noses and hands were scattered about in sad confusion.

Some of the children had shrieked with glee during the battle; others, who were not quite so well, had ceased their restless tossing to and fro on their narrow beds to stare with wide-eyed wonder and concern. But the small boy in the corner cot had heard it with a dazed and wonderful joy.

He was a long and thin and white little boy, with a face that had suffered, and eyes that were very much crossed and very full of pain. He had just come out of ether; up—up—up out of what had seemed a never-ending abyss

into the familiar daylight again. Then he had been dimly conscious of being lifted up in strong arms and carried dizzily, dizzily (how his head had flopped back on the Strong Thing's shoulder!), till at last he was lowered into something deliciously soft and comfortable; and all at once there he was back at the same old thing he had been doing for so long.

He was decoying soldiers into an ambush, and they were surprised, and boom—went the cannon! Wait—he was hit—such a sharp pain, and his head went round and round. The sun seemed to be surrounding him in little dribbles of broken light; he tried to push it away from before his eyes. Now some one was chasing him, and he ran, the shadows seeming to deepen around him. Suddenly he stumbled and fell; then some one picked him up and carried him away in strong arms that seemed to wobble.

The little boy stirred a little and moaned; he felt very tired of being hit by that cannon. For what seemed endless years he had been dreaming of soldiers, and at the end—just before he began over again—he was always hit and went down into a dim blackness that he could not understand. Now, this last time he had been picked up; the other times he had apparently been left on the field to die. His mind felt blurry

and queer, and he wondered as he opened his eyes if he were a tin soldier or a little boy. All at once his hand felt the plaster on his leg. He gasped. "I must have a wooden leg!" he said. Then his unsteady thoughts trailed off again into nothingness.

Rat-at-at-at, rat-at-at-at came the tin-table drum, and then followed bugle notes, sweet and clear. The little cross-eyed boy stirred in his soldier dreams. Yes, it was a frosty morning—the tent canvas flapped in the icy wind—but there was the reveillé, and it was time to get up. "Get up, get up," he kept saying to himself, and he prodded his new leg. But it seemed heavy, and so did his head. He could not move, and he would be reported by the orderly and consigned to the guard-house for tardiness.

Boom!—there was the cannon—they were besieged, and the walls had fallen! He jumped wide awake in bed, and the darkness of night and mystery fell away from him. Over there, two girls were having a battle on a tin table. Dolls were falling right and left, and some of the children were shrieking with glee. How funny that he should always be in the midst of a battle! But where was the cold, icy morning, and the tent? Here was the warm, sunny ward, with all the little beds, and the children lying in them, some patient, some excited, some very, very unhappy, one or two sobbing with quivering little hearts, but all waiting till the doctors should make them well. But now the whole ward was at attention as the bugle notes rang out.

The little cross-eyed boy lifted up his head as much as he could and looked across to the scene of action. He clenched his small hand in the excitement of the beating of the drum, and into his eyes, still hazy with the ether-dreamland, came a gleam of fire and joy unutterable. As the clatter ceased he turned over on his face and crooned to himself soft bugle notes. Then he sank again into dreams.

Three doctors surrounded the bed. One was a surgeon, and the other two were young house doctors who hung upon his every word. There had been

a consultation, and the little boy was to be again operated on. A kind-eyed nurse came up to them.

"Has it got to be done?" she asked the surgeon.

"Yes," he answered, shortly; "does he take ether easily?"

"Last time I had one of the nurses beat on a table as if it were a drum, sir, so that should be the last sound he heard as he went off. He is always dreaming of soldiers, he says, and so when he thinks he hears the drum he forgets to be afraid."

The surgeon's stern face softened a little as he looked at the sleeping boy.

"Poor little chap!" he said, softly.

The young house doctors looked at each other. "Never saw the old man look that way before," one whispered to the other. Then they were at rapt attention again as the surgeon spoke.

"Take him down to-morrow," he said, "and give the ether gently. Don't forget the drum."

Then he went out.

A child was being carried through endless corridors on a stretcher. Beside him lay a new drum, the gift of an unknown friend that morning, and his hand rested lovingly on its shiny beauties. His eyes, crossed and strangely old, were bright with the joy of possession. When he was set down in a sunlit room, he was surrounded by white-coated men.

"Don't take my drum away," he said, gently. "I want to drum it."

A funnel-shaped thing, smelling strangely cloying and yet delightful, was put over his face. He dimly remembered just such a thing having happened to him in the long ago of the week before. As he smelt more and more curiously of the strange thing over his face, his hand on the drumstick relaxed. It was taken up by some one else.

Rat-at-at-at, rat-at-at-at.

Delicious thrills crept all up and down his body. A brigade of soldiers was marching down the hill—see them? Their coats gleamed white in the sun.

Rat-at-at-at, rat-at-at-at.

Fainter and fainter got the drum.

Rat-at-at-at.

He was going down a long, long hill. At the top was sunshine, at the bottom lay the deep shadows. Faster and faster he was being urged along; the trees swam beside him. He wondered if they would get there before him, they seemed running so fast.

Rat-at-at-at—how far off was the drum!

Rat-at-at.

Rat-at.

And the surgeon performed his work.

The little cross-eyed boy was dying. One young doctor and a nurse were at the bedside, and the world was very still. The sunshine lay in long gold gleams on the floor, and the day was waning. The boy's life, fading like some poor little flower, ebbd with the sunshine.

Suddenly he whispered, and the nurse bent down to catch what he said.

"The drum," he murmured, weakly.

Slowly the nurse began to beat, first softly, then gradually growing louder and louder. She was putting all her soul into this, the requiem—the dying march of a little boy. The pale hands clenched feebly and the poor crossed eyes opened—pitifully bright. Then they closed and over the yearning little face glowed a great joy.

Yes, he was getting there at last—he didn't know where—but he had been trying for so long, and now it was coming. See all those soldiers in white coats coming out to meet him—him, only a little boy! How good some one was to him!

Rat-at-at—

Rat-at—

Two New Books on Matthew Arnold¹

By Horatio S. Krans

MATTHEW ARNOLD was primarily the poet and man of letters, and as such he has been considered in the essays of a host of critics, and in the biographies of Professor Saintsbury and Mr. Paul; but he was also a critic of society and religion, and an educator. By an odd coincidence this year brings forth the first two books to deal with him primarily in this latter aspect. The one is by Mr. G. W. E. Russell, the editor of Arnold's letters. It appears—and inappropriately, since it is neither a literary criticism nor a biography—in the "Literary Lives" series. The other is by Mr. William Harbutt Dawson. Both works aim to study Arnold's ideas within the chosen sphere, and to trace their influence upon the thought of our time. A reading of these two books leaves the main points of Arnold's thought stamped with perfect clearness upon the mind. And the two authors are in substantial agreement as to which parts of Arnold's doctrine are

vulnerable, which proof against the shafts of criticism.

Arnold is presented first of all as the apostle of culture. And it is made plain that, in his philosophy, culture means the state of mind induced by the play upon the human spirit of the combined powers of intellect, of beauty, and of righteousness. The cultured man is he who has heard the great voices of human experience as it speaks in life, in literature, in art, and in religion, and who, when concerned with practical affairs, seeks to treat them in the light of the best that has been known and thought in the world. The love of perfection and the desire to spread it in widest commonalty are the master motives of culture. In Arnold's view, it is by culture that man is enabled to grasp the intelligible law of things, to live a rational life himself, and to serve society intelligently. Culture is a thing to be pursued as one would pursue his chances of happiness, for the road to culture is the highway to the largest measure of happiness within the reach of man.

Whatever may be said of Arnold as the critic of politics and religion, it

¹ *Matthew Arnold*. By G. W. E. Russell. Charles Scribner's Sons, New York.

Matthew Arnold and his Relation to the Thought of Our Time. By William Harbutt Dawson. G. P. Putnam's Sons, New York.

must be conceded that as a critic of society he showed the hand of the master. With all questions affecting national character and tendency, the development of civilization, and public manners, morals, and habits, he was perfectly at home. His criticisms of English society were delivered against it in its three divisions, which he nicknamed "the Barbarians," "the Philistines," and "the Populace," and further graciously described as a "materialized upper class, a vulgarized middle class, and a brutalized lower class." It was the Philistines who had to bear the brunt of his attack. And by the Philistines Arnold meant the people of narrow prejudices and limited views, unenlightened dogged opponents, the sworn enemies of ideas, the very same whom Carlyle called collectively "Respectability in its thousand gigs." According to Arnold the chief requisites of national greatness at the moment of writing were not energy and strenuous action, but intelligence and ideas; and it was in just these things that the middle class had shown itself signally deficient. His advice to the middle class was to think a little more and to bustle a little less. By his raillery he shook the Philistines out of their comfortable self-complacency, and compelled them, as no one had ever compelled them before, to face and acknowledge their deficiencies. Holding up for the contemplation of English society a conception of civilization essentially spiritual, Arnold sought to instill into its too, too solid flesh a little more of soul, and to make social life in all classes more humane, moral, and cultured.

In politics Arnold called himself a Liberal, but, as is made clear in these criticisms, his Liberalism had in theory a democratic basis. He believed that democracy was the product of natural law, and that it was the wise part for nations to shape their institutions accordingly. His sympathy for the masses, though he understood them imperfectly, as Mr. Russell rightly insists, was deep, and the tendency of his writings was all consistently for their betterment. He pitied "the dim, common populations," "the poor who faint away," and main-

tained that "ever since the advent of Christianity 'the prince of this world is judged;' and that wealth and rank and dignified ease are bound to justify themselves for their apparent inconsistency with the Christian ideal." It is further pointed out, and both these latest critics of Arnold dwell emphatically upon it, that he was rather in harmony with collectivist Radicalism than with orthodox Liberalism; for he did not in the least dread the intervention of the State between employer and employed. To quote Mr. Russell, "his ideal of a State can best be described as an Educated Democracy, working by Collectivism in Government, Religion, and Social Order."

Though Arnold's temper never lacked the true English fighting-edge, and though he had by nature the qualities of a powerful and dangerous combatant, he felt always that in theological controversy he used but his left hand. Still, various motives conspired to draw him that way, and to bring him forward at last in the somewhat paradoxical rôle of the opponent of orthodox theology and the doughty champion of the Established Church. It was his passion for truth that made him the opponent of orthodox theology, while his breeding, his prejudices, his deep religious sentiment, and his sense of the immense usefulness of the Church as a national organization for the advancement of righteousness and the spread of culture, all combined to make him the militant apologist of the Establishment. It was his love of the Church and his belief in its usefulness that led him to attack Dissenting sects, which, in the amenities of theological controversy, he sometimes called the "hole-and-corner religions of separatism." He ridiculed the narrowness of Nonconformity, while praising the flexibility of the Anglican formularies. The gospel of Dissent he declared a caricature of the real Gospel, and its worship "the most dismal performance ever invented by man." Puritanism never had been, he claimed, like Hellenism and Catholicism, a world power, and never could be. It had been for two centuries running counter to the main stream of advance, and was still,

as it appeared to him, continuing to do so.

The course of Arnold's religious doctrines, both positive and negative, is easy to follow. The Time-Spirit, he held, had arrived at the unshakable conviction that faith in the supernatural side of religion was no longer possible. In this regard he and the Time-Spirit were in complete accord. But Arnold longed to establish religion upon what he regarded as a firmer basis than the old one of "prodigies and wonders." The Churches were risking too much, he maintained, in basing their claims to the attention of the world upon things that were unprovable. He sought in all his theological work to provide religion with a natural sanction, and to ground it firm and deep in experience. He began this work by clearing the field sufficiently with a sweeping negation that brushed away all the dogmas of Christendom. He then set himself to consider the Scriptures, upon their own merits, so to speak, and from the literary standpoint, requesting his reader to go with him and to "see what would come of it." What did come of it is pretty generally known. The conception of God, emptied of all attributes of personality, became "the power not ourselves that makes for righteousness," while religion, transformed beyond recognition by friend or foe, became "morality touched with emotion." At a word, Arnold sought to substitute for the old faith a system of noble Christian ethics, independent of supernatural sanction, but finding a natural sanction in the testimony of experience to the supreme value of the Christian ideals of conduct.

There is to-day a tendency to depreciate—unduly to depreciate, some will persist in thinking—Arnold's theological work, and to regard it as having already outlived its usefulness. To so regard it is an error, for it does still offer to many who find themselves slipping helplessly into the state of mind of those described by Bishop Butler as "having at last discovered Christianity to be fictitious" a more or less secure standing ground. And aside from this service to a particular class and a particular time, this work should always have value as a

moving testimony to the moral beauty of the Scriptures and to the attractiveness of the Christian ideal. And, further, it is refreshing to-day to turn from the contemplation of the many timid thinkers who are shuffling endlessly around the edge of deep theological questions to the spectacle of Arnold's bold plunge in the flood.

If Arnold's religious criticism and his poems are read side by side, one cannot fail to note that in Arnold the critic and the poet are strangely distinct. In his religious criticism a cheerful confidence reigns. Indeed, the religious essays have at times, when the writer's vivacity is at full play, almost a comedy air. It is left for the poems to tell with what a struggle he parted from the old beliefs, which in his prose are dismissed so cavalierly; in what blank sadness and depression the loss of them left him; and how his spirit ever yearned for altitudes of faith which his love of truth never permitted him to attain. The mood of sadness and depression is a recurring one in his poetry—in verses like these, for example, from "Dover Beach:"

"The sea of Faith
Was once, too, at the full, and round earth's
 shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear,
And naked shingles of the world."

Mr. Dawson, with three times Mr. Russell's space at his disposal, has done more than Mr. Russell to illuminate his subject with comment, and to press his criticism home. The reader must be grateful to him, among other things, for giving Arnold's social and religious essays their setting in the life of their time. The former appeared when, through the Reform Act of 1832, and the final triumph of industrialism, the middle class had come powerfully to influence the political and social life of the nation. The latter were published in a period when traditional theological opinions were undergoing a startling revision and change. They followed hard upon the reactionary movement of the Tractarians, and the Latitudinarianism of the

Broad Churchmen who opposed it. Mr. Dawson's book is especially full and careful in its study of Arnold's theological work. It may be noted that in Mr. Dawson's belief—and he supports his view on good authority—the criticism of what might be called Puritan dogma in "St. Paul and Protestantism" is Arnold's most solid and valuable contribution to theology.

Both Mr. Russell's book and Mr. Dawson's book purport to be primarily a survey of Arnold's influence upon the thought and action of our time. As such they are inadequate and disappointing. It is affirmed in them again and again that in this way or in that way his influence was immense. But both works deal too much in generalities, too little in specific reference. There is no evidence in either book that the attempt to trace Arnold's influence was based upon careful research in the religious writings of English Churchmen and in the religious literature of the Dissenters. Nor is the

specific nature of the contemporary response to the stinging social criticisms fully recorded. The book still remains to be written that shall at once comprehensively gather up the scattered threads that connect Arnold with the immediate past, state specifically the effect of his social essays, and make plain just how his religious ideas affected the thought of Anglicanism and of Dissent. The bulk of both these volumes is a restatement of doctrines which Arnold enunciated with a lucidity and explicitness that preclude the possibility of misapprehension. A gloss is hardly needed. It is well, however, to have a compendious statement of Arnold's ideas, and as such Mr. Russell's book is to be preferred, since it is at once comprehensive and concise. Though neither Mr. Russell nor Mr. Dawson has gone far in tracing Arnold's influence, they, each of them, have brought much in the way of comment that is helpful to a right estimate of the value and authority of his ideas.

Twentieth Century Japan¹

OF especial interest at this time is a "blue book," or rather a "green book," issued by the Japanese Government through the medium of the Imperial Japanese Commission to the Louisiana Exposition. It is a statistical and analytical exposition of the material bases upon which rests Japan's claim to take position among the civilized Powers of the twentieth century, and it is rendered the more impressive by reason of its preparation and appearance "in the midst of alarms"—striking testimony in itself to the collected and self-contained spirit of the Japanese genius. Students of the four lights of Japanese scholarship—Chamberlain, Satow, Aston, and Brinkley—will find it an invaluable supplement to the works of these savants, while those whose acquaintance with the progress of Japan since the revolution of 1868

has been confined to the comparatively limited information derivable from fugitive works of travel and magazine and newspaper articles may here ascertain with exactitude the condition of the country and its people to-day. The work has been executed with the thoroughness characteristic of the Japanese, that painstaking attention to detail of which readers of *The Outlook* have latterly been forcefully reminded by Mr. Kennan's papers. It has, too, been completed with surprising rapidity. Not until May of last year was the labor of compilation begun, but before a twelve-month had passed the imposing array of historical, statistical, and expository information comprised in the eight hundred pages of text was assembled. With such hasty execution it was unavoidable, as Secretary Yamawaki admits, that errors should creep into the volume. There are numerous typographical blunders and awkwardly translated passages, but, all things considered, the work is a

¹ *Japan in the Beginning of the Twentieth Century.* Published by the Imperial Japanese Commission to the Louisiana Purchase Exposition.

credit to those concerned, and we have great expectations of the revised and enlarged editions promised for the future.

The book is divided into eight parts and a supplement. The first part treats of the geography, topography, climate, population, and administration of Japan; the second, of its "primary industries," agriculture, forestry, mining, and fishery; the third of its manufactures, the fourth of its foreign trade, the fifth of its finances, the sixth of its army and navy, the seventh of its postal, telegraph, and telephone services, and its transportation facilities; the eighth of education, and the supplement of things Formosan. All these parts are subdivided into numerous sections, each of which has for preface a historical résumé frequently carrying the subject back to primitive Japan. Needless to say, this considerably enhances the value as well as the interest of the work, affording the reader bases for instructive comparisons. As a rule, the tone is officially calm and discreet, but occasionally there is a yielding to enthusiasm in references to some of the more remarkable achievements of the "Land of Plenteous Ears of Rice in the Plain of Luxuriant Reeds" since the downfall of the Shogunate. It is out of the question, in the space at our disposal, to attempt even to summarize the varied contents, and we shall perforce merely call attention to some of the more salient phases of the "Vorwärts Marsch."

Undoubtedly the strongest impression left upon the mind, aside from the great progress that has been made, is that of the wide extent of governmental "interference" in the affairs of the individual Japanese. No writer—and not excepting any member of the "Big Four"—has emphasized so strikingly as does this official publication both the element of paternalism and the manner in which reforms work from above. In agriculture, manufactures, finance, we find this holding good. Whatever the Westerner may think of Japanese governmental methods, certain it is that they appear to be bearing the country on the crest of a wave of prosperity and to be productive, for the Japanese, of the "greatest good to the greatest number." On

the one side, we see stringent restrictions of the activity of the individual—e.g., laws compelling the individual to affiliate himself with the "guild" of his industry; on the other, we witness an excess of State and local official enterprise in the direction of educating and stimulating the individual to direct his energies in such wise as to secure the best possible results. It is not difficult to perceive the origin and trend of this "interference." From recognition of and desire to imitate the best that the West possesses, Japan is evolving—in some respects has already evolved—through assimilation to originality, and confidently counts upon speedily attaining faculties of national and individual initiative that will thrust her to the fore in the hegemony of civilized nations. With a people steeped in the traditions of a feudalism of the near past, but innately receptive to innovation, and with far-sighted men at the helm, quick to utilize both the reverence for tradition and the receptiveness, it was imperative that the reforms should come from above and that they should have as entering wedge a species of despotism. That the Mikado and his advisers are likely to see their dreams fulfilled cannot well be doubted after a careful examination of the record unfolded by Yamawaki and his colleagues.

Hand in hand with realization of the enterprising character of the government of modern Japan comes appreciation of the growth of the scientific spirit in the country. With this feature of the national advance all observers are more or less acquainted; but it is safe to say that the volume before us conveys a clearer idea of the Japanese grasp of modern science than is elsewhere obtainable. In this respect, the sections dealing with industry in its various forms, with means of communication, and with education, will most repay close scrutiny. No longer is the Japanese wholly dependent upon foreign scientific instruction. If he is a farmer, he has at his command agricultural schools, colleges, institutes, and associations, governmental experimental farms and laboratories, governmental printed reports, and traveling lecturers. The

artisan of whatever type is afforded tuition at technical institutions of a high order. The prospective soldier or sailor finds facilities for thorough training in every branch of the service. There are governmental schools for the education of the blind, the deaf and the dumb; there are kindergarten, fine art, music, and foreign language schools; in a word, in whatever direction we turn we observe abundant means for education. That these are eagerly embraced is evident from the tabulated statistics presented, showing that at the close of the fiscal year 1901 there were 29,335 governmental, public, and private schools, at which 118,104 professors and teachers instructed a total of 5,265,000 pupils. Of the trustworthiness of these statistics we cannot entertain doubts. As a recent writer on Oriental matters expresses it, "The Japanese are such careful compilers of figures that they would even satisfy an Investors' Wilson."

On every side the scientific spirit obtains. Pages are devoted to an exposition of the steps being taken to better agricultural and industrial proc-

esses, to organize capital and labor for reciprocal benefits, to improve means of communication and transportation; in short, to raise the standard of life. In many other directions the Japanese prove themselves awake to the progress of civilization—the passage of laws relating to forestry, irrigation, game preservation, the liability of employer; and the presence of such institutions as a parcels post, a special delivery system, postal savings banks, telephone exchanges, and chambers of commerce, are significant straws indicating the direction of the wind. Most emphatically the Japanese must be considered alive, alert, progressive. With a population, at the close of 1898, of 43,763,153, of whom no less than 8,034,098 could be legally requisitioned in the event of war; with assurance of strong material resources and firm financial support; and with the knowledge that they possessed mental and physical qualities evoking the admiration of the world, it is small wonder that they came to grips with the Russian Bear in a spirit of high self-confidence.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Alley Cat's Kitten (The). By Caroline Fuller. Illustrated. Little, Brown & Co., Boston. 5×7½ in. 220 pages.

Actual India: An Outline for the General Reader. By Arthur Sawtell. With Map. Elliot Stock, London. 5×8 in. 120 pages.

Primarily a handbook of government, written to assist the Englishman at home to a clearer comprehension of the problems involved in the administration of the Indian Empire and of the manner in which the authorities are meeting these problems, Mr. Sawtell's monograph possesses a wider significance as exhibiting the extent to which the Indian character has been modified by contact with Anglo-Saxon civilization. Though writing as a frank admirer of British rule in India, the author displays a breadth of vision and a fairmindedness entitling his words to serious consideration. Declining to accept the view that the British have made a failure, he cheerfully admits that many mistakes have been made, chiefly as a result of pinning faith to systems and methods while neglecting to take into ac-

count the personal factor. "It was forgotten," he pithily remarks, "that the kingdom of God is within you; that to regenerate a people it is necessary to begin with their hearts, and that codes and institutions do not make character." That a moral uplift is in sight, that higher standards are being attained, and that ideas of public spirit are spreading among the natives, is his firm conviction, but he is also convinced that progress will be painfully slow until it is fully realized that men, not systems, are what is needed. Whatever of progress is already evident he attributes to the influence of those officials who have been able to doff the cloak of aloofness, and to the influence of missionary endeavor, which he finds extending far beyond the sphere of "directly religious operations." The great need is to overcome the indifference, the patient acquiescence, exhibited by the natives, a fact which adds force to Mr. Sawtell's administrative suggestions. His treatise is of further value as stating in concise form the British side of the case.

relative to the Tibetan and Persian Gulf questions.

Albert Gate Mystery (The): Being Further Adventures of Reginald Brett, Barrister Detective. By Louis Tracy. R. F. Fenno & Co., New York. 5×7¼ in. 309 pages. \$1.50.

Aucassin and Nicolette. Translated by Andrew Lang. Illustrated. (Chiswick Series.) 5×7½ in. 56 pages. 50c., net.

Baby Bible Stories. By Gertrude Smith. Illustrated. Henry Altemus Co., Philadelphia. 4¼×7 in. 171 pages.

Being Done Good. By Edward B. Lent. The Brooklyn Eagle, Brooklyn, New York. 5×8 in. 345 pages. \$1.25, net.

Book of Little J. Ds. The Book of Mandarin-fants. The Book of the Fan. Rhymes by Walter H. Copeland. Illustrated by Charles Robinson. (Putnam's Miniature Picture Books.) E. P. Dutton & Co., New York. 2¼×3 in. 75c. per set.

Box of Matches (A). By Hamblen Sears. Illustrated. Dodd, Mead & Co., New York. 5×7½ in. 369 pages. \$1.50.

There are a good many matches in this particular box, the young matron who has direction of matters here apparently having included in it all the marriageable young people of her acquaintance. Their love affairs make appropriately light reading—quite innocuous. Obviously a box of the variety known as safety matches.

Brought to Heel; or, The Breaking in of St. Dunstan's. By Kent Carr. Illustrated. The J. B. Lippincott Co., Philadelphia. 5×7½ in. 367 pages.

Brown Fairy Book (The). Edited by Andrew Lang. Illustrated. Longmans, Green & Co., New York. 5×7½ in. 350 pages. \$1.60, net.

This latest addition to the long series of Mr. Lang's fairy books contains eight colored plates and numerous illustrations, and a rich collection of fairy stories drawn from all quarters of the globe; from the East and West Indies, Australia, the Kaffirs, New Caledonia, Lapland, Brazil, Persia. It is a book of entertainment to which the imagination of many races has contributed.

Chatterbox for 1904. Illustrated. Dana Estes & Co., Boston. 7×9½ in. 412 pages. \$1.25.

Child at Play (The): Little Stories for Little Children. By Clara Murray. Illustrated. Little, Brown & Co., Boston. 5¼×7½ in. 111 pages. 50c.

City Government in the United States. By Frank J. Goodnow, LL.D. (American State Series.) The New Century Co., New York. 5×7¼ in. 315 pages. \$1.25, net.

As an exposition of the structure, organization, and administration of municipal government in the United States, this may be accepted as an informative handbook; as a critique of existing evils and of the remedies therefor it is less successful. Largely academic, it also betrays serious misconceptions. Dr. Goodnow recognizes that before the formal modifications which he deems requisite can be successfully attempted, the cultivation of a better public opinion is indispensable. But it cannot be said that the principles of action laid down by him always lead to the prime desideratum. An apt illustration is afforded in his chapter on "Police Administration." Writing of social

problems, he observes: "The only justification for punishing an act criminally is that the welfare of society requires that it should be so punished. Now it may well be that the difficulty of punishing some particular act may be so great, and the procedure necessary to secure its punishment may be so arbitrary, that the social welfare is less subserved by the attempt to punish it than it is by leaving it alone, no matter how vicious it may be. By letting it alone the people in their governmental organization do not countenance it. They simply declare it is inexpedient to attempt to punish it criminally." It is unnecessary to comment on the effect that concurrence in this *laissez faire* doctrine would have, not alone upon the moral tone of a community, but upon its economic and political welfare. Assuredly this is not the course reform should take.

Deserted Village (The). By Oliver Goldsmith. Illustrated. (Chiswick Series.) Thomas Y. Crowell & Co., New York. 5×7¼ in. 23 pages. 50c., net.

Dorothy's Spy. By James Otis. Illustrated. Thomas Y. Crowell & Co., New York. 5×7½ in. 161 pages. 60c., net. (Postage, 10c.)

This story of a sober little maiden who listened to the first reading of the Declaration of Independence in New York, and afterwards had an exciting adventure with an English spy, will interest children. Their elders might prefer more animation in the style, though they respect the amount of historical information conveyed.

Face of the Master (The). By J. R. Miller, D.D. Illustrated. (Chiswick Series.) Thomas Y. Crowell & Co., New York. 5×7½ in. 31 pages. 50c., net. (Postage, 5c.)

From Friend to Friend Kalendar. William S. Lord, Evanston, Ill. 3×5 in. 31 pages.

Further India. By Hugh Clifford, C.M.G. (The Story of Exploration Series.) Illustrated. The Frederick A. Stokes Co., New York. 5×7¼ in. 378 pages. \$1.35.

Cast along much the same lines as its predecessors, Sir Harry Johnson's "The Nile Quest" and Mr. Hogarth's "The Penetration of Arabia," Mr. Clifford's book is a similarly able and interesting production. Romance still hovers about Chryse the Golden, land where Marco Polo, the Blessed Odoric, Ibn Batuta, and Friar John long ago wandered, where Dalboquerque wrought valiantly, and where Portuguese, English, and Dutch struggled for political and economic supremacy. The records of battle and intrigue find place side by side with the story of exploration proper, of which the really luminous chapters were written only in the nineteenth century. Of the explorers Francis Garnier stands to the fore, and to him Mr. Clifford properly pays especial attention, unfolding clearly the nature of the work accomplished by the French mission headed by Garnier and De Lagrée. McLeod, Hannay, Richardson, Sladen, McCarthy, Henri of Orleans, Roux, and Pavie find their achievements in this remote corner of the world likewise commemorated with sympathy and impartiality and with a critical compre-

hension of the value of the work done by each. Altogether, Mr. Clifford's execution of his task is such as to heighten the good impression left by the volumes that have heretofore appeared in this series.

Guide to Parsifal (A). By Richard Aldrich. Oliver Ditson Co., Boston. 5×7½ in. 71 pages. \$1.

This little volume, by one of the sanest of American musical critics, is the best handbook we know for the purposes of any one who, not concerned for detailed knowledge about "Parsifal," desires to be well enough informed to be able to see and listen intelligently when "Parsifal" is performed.

Guthrie of the Times: A Story of Success. By Joseph A. Altsheler. Illustrated. Doubleday, Page & Co., New York. 5×8 in. 338 pages. \$1.50.

An essentially American story, a capital tale of love, politics, and journalism, the action hinging on the impeachment of the Speaker of the House of a Middle State Legislature. Mr. Altsheler utilizes the exacting demand upon and the peculiar avenues of temptation open to a newspaper man to illustrate in his hero all that is best in the American character, and carries his narrative with a swing from start to finish, interest in the career of "Guthrie" never flagging. A refreshing and stimulating novel.

Happy Average (The). By Brand Whitlock. Bobbs-Merrill Co., Indianapolis, Ind. 5×7½ in. 347 pages.

While this book cannot be compared, in many ways, with Mr. Herrick's "The Common Lot," it should be read in connection with it as a cheerful view of the same question. There is no great moral issue here, and no great temptation offered to the young man who struggles for his living in Chicago. The picture of the wholesome, homely, sincere life of the average American family should hold a larger place in our estimate of society than it does. The author has succeeded in writing a pretty story of young love—so true that it might have happened anywhere, and so well told that it has a distinction of its own.

History of South America, 1854-1904 (The).

By Charles Edmond Akers. Illustrated. E. P. Dutton & Co., New York. 6×9¼ in. 696 pages. \$6, net.

Reserved for later notice.

How to Make Pottery. By Mary White. Illustrated. Doubleday, Page & Co., New York. 4½×7¼ in. 179 pages. \$1, net.

Immensee. By Theodor Storm. Translated by Bertha M. Schimmelfennig. (Chiswick Series.) Thomas Y. Crowell & Co., New York. 5×7½ in. 46 pages. 50c., net. (Postage, 5c.)

In the Days of Chaucer. By Tudor Jenks. Illustrated. A. S. Barnes & Co., New York. 4×7 in. 302 pages. \$1, net.

There are two things to be said about this book: first, it is an extremely interesting piece of biographic writing in the broad sense of the word, presenting the man against the background of his time in idea, society, taste, dress, speech, and amusement with great vividness; second, it is the initial volume in a new series of books projected

along vital lines and to be written in a vital spirit, for the purpose of familiarizing the younger, though not the youngest, readers with a few great English writers and of interesting them in the works of these writers. Mr. Jenks has given a fresh, informal, and very taking account of Chaucer's education and youth, of his connection with the royal household, his experiences as a soldier, marriage, business life, home in London, the public events of his life, and especially the influence and position of the Church, the ideals and sentiment of chivalry, and the poetic and imaginative forms which these ideals and sentiments created; his reading and knowledge, his various writings, with a full description of the "Canterbury Tales" and of the Pilgrims, his death and burial, and the history of his books after his death, with some account of his successive editors and of the testimony of the poets. It will be seen from this synopsis that Mr. Jenks has not only told the story of Chaucer's life, but has given a picture of the England of his time as reflected in its institutions, its customs and manners, and the influential events of the age. The book is, in other words, the portrait of one of the first personalities in English literature; a poet who, more than any other in his time, understood his age and his country, mingled with his fellow-men, studied their habits, knew their features, was on easy terms with them in the matter of wit and badinage, and described them with the utmost fidelity and yet with the luminous vision of the imagination: the poet of the England of the fourteenth century. If this book is followed, as is announced, by similar books dealing with Shakespeare, Milton, Scott, and other writers, a new set of reading books which young people will not need to be persuaded to read will take their places on the shelves of school libraries and will be a great aid to teachers. The volume is supplied with an introduction by Mr. Mabie.

It All Came True. By Mary F. Leonard. Thomas Y. Crowell & Co., New York. 4½×7½ in. 141 pages. 60c.

Jewel's Story Book. By Clara Louise Burnham. Illustrated. Houghton, Mifflin & Co., Boston. 4½×7½ in. 343 pages. \$1.50.

Jewel is a tiny child of eight who stands as an exponent of the beauties of Christian Science, much in the same way that the phenomenal little girl in "The Wide, Wide World" did for a certain type of religious faith thirty years ago. Both children must have been most wearisome to live with.

Journey in Search of Christmas (A). By Owen Wister. Illustrated. Harper & Bros., New York. 5½×9 in. 93 pages.

A story of Lin McLean, the cowboy who was a prominent character in Mr. Wister's novel "The Virginian." He comes to town, with his pocket filled with money, in search of Christmas in the form of a drunken spree. In a crowd of Christmas shoppers he feels the influence of the Christmas spirit, and spends his holiday thereafter in entertaining

royally three bootblacks whom he finds in the street. It is a readable little story, but the attempt of the publishers to make it into a holiday gift-book by marginal drawings and gay covers is far from being a success.

Lawn Tennis: Its Past, Present, and Future. By J. Parnly Paret. Illustrated. The Macmillan Co., New York. $5\frac{1}{2} \times 8$ in. 419 pages. \$2, net.

To his classes in psychology Professor James was wont to say that one learned to skate in summer and swim in winter. An athletic sport is as much a mental as a muscular feat. The appearance at this time of the year of an authoritative book on lawn tennis is therefore not untimely. Mr. Paret has included in his volume a good deal of interesting history, which is remarkably abundant for a game scarcely thirty years old. But the chapters which most tennis-players will turn to first and study most carefully are those on the various methods of play—on form, strategy, the peculiar requirements of "doubles," the examples of the best players, and the like. The photographs reproduced are distinctly illustrative. Some thirty-five pages at the end of the book are devoted to lacrosse.

Legends of the Iroquois (The). By William W. Canfield. The A. Wessels Co., New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 218 pages. \$2.50, net.

An entertaining supplement to the recent reprint of Lewis H. Morgan's "League of the Iroquois" is afforded by the publication of the legends related to a western New York pioneer by the famous Seneca chief Cornplanter, who died in Pennsylvania in 1836 at the mature age of 104. The legends were preserved by their hearer in outline notes which came into Mr. Canfield's possession, and are here retold by him in language rich in atmosphere and in sympathy with the reverential spirit in which the red men regarded their folk-lore. The opening legend narrates the birth of the formidable Iroquois Confederacy, ascribing its origin to the intervention of an eclipse of the sun at a moment when the rival tribes were about to engage in a deadly struggle. Then follow more than a score of tales, including an account of Hiawatha that differs greatly from Longfellow's version. Mr. Canfield appends a number of notes elucidating the text and emphasizing a realization of the innate superiority of the Iroquois to the other aboriginal peoples with whom our ancestors came into contact.

Lessons in Music Form. By Percy Goetschius, Mus. Doc. The Oliver Ditson Co., Boston. $5\frac{1}{4} \times 8$ in. 146 pages. \$1.25.

Prophets of formlessness in music are just now vociferant. They are likely to be irritated by this little book if they read it. Its offense is that it deals with the facts of music that has proved to be enduring.

Literary Landmarks of the Scottish Universities. By Laurence Hutton. Illustrated. G. P. Putnam & Sons, New York. $4\frac{1}{2} \times 7\frac{1}{4}$ in. 200 pages. \$1.25, net.

This is probably the last book in a series

the writing of which gave much pleasure to Mr. Hutton, as did the reading to his friends. Mr. Hutton was familiar by reason of repeated terms of residence with most of the localities with which he dealt in these books, but Scotland had a special claim on his memory, imagination, and heart. Although an American to the core, he was a Scotchman at the roots, loving not only Scotch character, the Scotch habit of mind, and the Scotch literature, but sympathetic with all Scotch customs and a devoted believer in the typical Scotch ideas. This latest volume, dealing with the Universities of Scotland, was, therefore, a labor of love. So far as information relating to the institutions is concerned, it is far fuller than the book on Oxford, and in other ways it is much more satisfactory. The account of Edinburgh, for instance, gives the American reader a clear idea of the organization of the University, and enables him to differentiate it in his mind from the universities of England and of Germany. There is also a sufficiently full account of those graduates of the University who have brought to their Alma Mater literary achievements of any importance. St. Andrews, Aberdeen, and Glasgow are treated not quite so fully, because the list of distinguished men who have gone from them is not so long. The volume has an adequacy and thoroughness which were lacking in the book on Oxford, and is written in the informal, personal style which was Mr. Hutton's characteristic expression of his delightful personality.

Little Citizens: The Humors of School Life.

By Myra Kelly. McClure, Phillips & Co., New York. 5×8 in. 353 pages. \$1.50.

The clever title of this collection of stories of child life on the East Side does not in the least belie the cleverness of the tales themselves, which are already known and appropriated by many magazine readers. For the benefit of those who have not yet met Eva and Sadie and Morris and Patrick, our dear friends, it may be well to point out the joy that is in store for them. No more lifelike, laughable, touching, and thoroughly human writing has appeared among our admirable short stories of late years. The dialect is irresistible, and the queer ideas and odd relation of things in the youthful East Side mind is so thoroughly understood and reflected by Miss Kelly that her work reaches the point of genius at times.

Little Giant (The), The Big Dwarf, and Two

Other Wonderful Tales. Illustrated. A. C. McClurg & Co., Chicago. $7\frac{1}{2} \times 10$ in. 150 pages.

Four stories for children, omitted from a former collection by this author, are now published in holiday dress. They are pretty, fanciful wonder-tales, adorned by well-drawn pictures.

Little Henry's Slate. By W. D. Nesbit.

William S. Lord, Evanston, Ill. $4\frac{1}{2} \times 7$ in.

Little Metacomet. By Hezekiah Butterworth. Illustrated. Thomas Y. Crowell & Co.,

New York. $4\frac{1}{2} \times 7\frac{1}{4}$ in. 147 pages. 60c., net. (Postage, 10c.)

Loue's Labour's Lost. Vol. XIV. By William Shakespeare. (New Variorum Edition.) The J. B. Lippincott Co., Philadelphia. $6\frac{1}{2} \times 10$ in. 401 pages.

Love of the Azalea (The). By Onoto Watanna. Illustrated by Gazo Foudji. Dodd, Mead & Co., New York. $5\frac{1}{4} \times 8\frac{1}{2}$ in. 239 pages. \$2, net.

This is the love story of a Japanese girl and an American missionary—tender, pathetic, tragical. An artistic little tale but for the unfortunate (so it seems to us) anticlimax of the last few pages. The book is embellished by charming cover design, full-page color illustrations, and unique marginal decoration.

Masquerader (The). By Katherine Cecil Thurston. Illustrated. Harper & Bros., New York. $5 \times 7\frac{1}{2}$ in. 328 pages. \$1.50.

Reserved for later notice.

Mass and Class: A Survey of Social Divisions. By W. J. Ghent. The Macmillan Co. New York. $5 \times 7\frac{1}{4}$ in. 260 pages. \$1.25, net.

The nature of this book is implied in its title. It is a protest. Using as a basis the Marxian doctrine of the economic interpretation of history, Mr. Ghent finds that society in the United States is divided into classes whose antagonisms are such as to be hurrying the country into either a "benevolent feudalism" or a co-operative commonwealth. The former alternative was discussed in an earlier work. Here the attempt is made "to indicate the social progress which, in spite of the blindness of the workers, the rapacity of the masters, and the subservience of the retainers, makes ever for an ultimate of social justice." The writer's efforts are chiefly directed to sustaining a plea for the abolition of individualism, but in the endeavor he takes a singularly partial view, which may be sufficiently indicated by a brief quotation: "The lawlessness of capital in every phase of its activity, the particular lawlessness and brutality now prevalent in Colorado, are clothed in an impenetrable veil to the eyes of the 'safe' preacher, the 'conservative' economist, and the 'sane' press-writer; but the slightest infraction of the law by a striking workman is seen by them as with an X-ray." This does not promise well for one who would convince the logical mind. Nevertheless it would be a grave mistake airily to dismiss the book as a product of prejudice. Prejudice throbs in every page, but there is no denying that the prejudice represents the murmurings of many groaning under wrongs which must be righted. Mr. Ghent's chapters on "The Reign of Graft" may not warrant his wholesale condemnation of business and political methods; they do warrant an indictment of a public opinion which, by ignoring, will permit dishonesty and corruption to batten on the body politic. What is needed is an awakening of the National conscience, and in so far as the writings of such special pleaders as Mr. Ghent contribute to this awakening they should be welcomed by the thoughtful.

Maximes. By Duc de la Rochefoucauld. The A. Wessels Co., New York. $4 \times 6\frac{1}{2}$ in. 217 pages. \$1.

May Iverson: Her Book. By Elizabeth Jordan. Illustrated. Harper & Bros., New York. $5 \times 7\frac{1}{2}$ in. 282 pages. \$1.50.

These clever stories of school-girl life have amused many readers who know—or remember—a May Iverson. The funny little stilted expressions of a romantic girl who devours books, and the point of view taken by a girl of fourteen who longs for the "literary life," are reproduced, with gentle irony, by the author.

Modern Musical Drift. By W. J. Henderson. Longmans, Green & Co., New York. $5 \times 7\frac{1}{2}$ in. 211 pages. \$1.20, net.

Mr. Henderson is a clever man, but he would do well to stick to his last. He may be able to use the technical terms of yachts and of kettledrums intelligently, but when he attempts to apply to "Parsifal" his notions of the essentials of Christianity and the doctrines of Buddhism, he is quite as jauntily incorrect as a lad scanning his first verse of Latin. "Parsifal's" method of enlightenment is appropriately the only method open to the reader of Mr. Henderson's essay, "Parsifalia"—enlightenment by pity. Because renunciation is practiced by Buddhists, all renunciation is Buddhistic—this constitutes Mr. Henderson's theology. Mr. Henderson does not like the music of "Parsifal" any more than he does his own interpretation of its philosophy. He has a right, of course, to his taste. When, however, Mr. Henderson is brought face to face with fundamental musical principles, as he is in discussing Richard Strauss, he is as soundly sensible as he is clever.

Mother Goose Puzzle Book (The). By Willard Bonte. Illustrated. E. P. Dutton & Co., New York. $10 \times 7\frac{1}{2}$ in. 79 pages. \$1, net.

Mountains (The). By Stewart Edward White. Illustrated. McClure, Phillips & Co., New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 282 pages. \$1.50, net.

Reserved for later notice.

Music and Other Poems. By Henry van Dyke. Charles Scribner's Sons, New York. $5 \times 7\frac{1}{2}$ in. 116 pages. \$1, net. (Postage extra.)

Reserved for later notice.

My Literary Life. By Mme. Edmond Adam (Juliette Lamber). Illustrated. D. Appleton & Co., New York. $5 \times 8\frac{1}{4}$ in. 542 pages. \$2.50, net. (Postage additional.)

The portion of the life of Madame Adam described in this volume begins with her unfortunate marriage to M. Lamessine, and closes with the founding of her *salon*—a period of tumult in French politics, in which she and her friends were vehement actors. While there is not the same opportunity for color and grace in writing in this narrative as in a former bit of autobiography, yet the enthusiasm and abandon that appear to us quite violent were everywhere manifest. Fury and ferocity are ordinary emotions, likely to be attributed to almost any person mentioned. Occasional lights thrown upon men and women with whose names we are all familiar are most illuminating. Georges

Sand and her enemy, Daniel Stern, figure largely in the world of the brilliant young woman, who gives her allegiance to each in turn. Brought up by an eccentric father, bred upon the most extreme radical notions of all sorts, thrown among—or at least attracting the attention and admiration of—men of like brilliancy with herself, Madame Adam lives a life full of keen intellectual excitement. Herself an avowed pagan, she darts hither and yon into all kinds of eccentric beliefs and opinions. While the story is inextricably tied up in the tangles of French politics, it is intensely interesting as presenting an intimate view of French thought and life in the middle of the last century, when Napoleon III. was trying to establish his court, with the Empress Eugénie to aid him, and harassed by many political opponents, armed with the weapons so peculiarly French as to excite wonder in the minds of other peoples. A number of portraits of celebrated men and women are scattered through the volume.

Off the Highway. By Alice Prescott Smith. Houghton, Mifflin & Co., Boston. 5×8 in. 299 pages. \$1.50.

A novel with some unusual qualities about it. While the rather trivial mystery of the plot is made too important an element in the happiness of the actors, the portrayal of ranch life in the California hills is rather novel; and the group of characters, men and women, are excellently drawn, though at times their talk and their motives seem a trifle obscure for the occasion.

Our Village. By Mary Russell Mitford. Illustrated. E. P. Dutton & Co., New York. 5×8 in. 309 pages. \$2, net.

A very attractive and dainty edition of a book which, while lacking the story-interest of "Cranford," has much of the same quality and atmosphere. One reads it to-day as he reads, "Bracebridge Hall," for the quiet charm of the old times and older people. This volume bears the stamp of excellent taste, the sense for nice decoration and binding, which have given Mr. Dent's books a place by themselves. The page is long and rather narrow, the type clear and artistic, the chapter heads simple but effective. There are some excellent colored illustrations by Mr. Brock, whose work of this kind is most attractive; and the book is bound in light buff with a delicate gilt design on the covers.

Nancy's Country Christmas and Other Stories. By Eleanor Hoyt. Doubleday, Page & Co., New York. 5×8 in. 224 pages. \$1.50.

A set of stories, purely for entertainment, centering about a gay little Nancy who babbles audacities and enjoys being a coquette. Other girls with other names appear in some of the tales, but they are each and all the same Nancy.

Nursery Fire (The). By Rosalind Richards. Illustrated. Little, Brown & Co., New York. 7½×7 in. 242 pages. \$1.50.

A delightful story-book for the little children, with pictures of bad and good children just as they grow.

Parsifal and Galahad: The Quest of the Ideal. By Helen Isabel Whiton, Ph.D. Thomas Whittaker, New York. 5¼×6½ in. 43 pages.

This sympathetic interpretation of the quest of the Holy Grail, with special reference to Parsifal and Galahad, is characterized by ethical feeling and spiritual insight. Miss Whiton interprets the Holy Cup as symbolic of the ideal towards which all men should strive, and the quest of the Cup as symbolic of the pursuit of the ideal, while the legend in its various ramifications registers in the most significant and poetic way the change of this ideal from pagan to Christian, from ecclesiastical to spiritual. Miss Whiton gives some general account of the various stories of the Grail as they are told by Wolfram, Sir Thomas Malory, and Tennyson, and as later revealed to the world by Wagner's "Parsifal." This striking and significant production Miss Whiton interprets at considerable length and in a very interesting manner.

Patriarchal Age (The). Vol. I. Genesis. By Mary W. Brownson. Illustrated. The W. A. Wilde Co., Boston. 5×8¼ in. 106 pages. 75c.

Not a good substitute for the book of Genesis.

Playmate Hours (The). By Mary Thacher Higginson. Houghton, Mifflin & Co., Boston. 5×7½ in. 50 pages. 75c., net.

Reserved for later notice.

Poems of William Morris (The). Selected and Edited by Percy Robert Colwell. Thomas Y. Crowell & Co., New York. 5½×9 in. 360 pages. \$2.

Portraits of the Seventeenth Century. By C. A. Sainte-Beuve. Translated by Katharine F. Wormeley. In 2 vols. G. P. Putnam's Sons, New York. 5¼×9 in. \$5, net.

These two volumes contain some of the most characteristic social and literary studies and interpretations of Sainte-Beuve, the first volume being devoted almost exclusively to men and women more or less in public life, the second volume to the preachers, the dramatic writers, and the women of the salon whose place in the literary history of the France of the period is in many ways as definite and almost as important as that of the makers of French literature at that time. The selections are taken from the "Literary Portraits," "Portraits of Women," and "Monday Talks." Some passages relating to editions that have passed away or to discussions on style that cannot be made clear in English have been omitted. The translation has been done by Miss Wormeley, which at once gives the books position and authority; for no better translator from the French has appeared in this country. The volumes are handsomely made, with numerous illustrations, and are simply and tastefully bound.

Practice of Self-Culture. By Hugh Black. The Macmillan Co., New York. 5×8 in. 262 pages. Reserved for later notice.

Ralph Waldo Emerson. By Sarah K. Bolton. Illustrated. (Chiswick Series.) Thomas Y. Crowell & Co., New York. 5×7½ in. 28 pages. 50c., net. (Postage, 5c.)

Raphael of Urbino. By Sarah K. Bolton. Illustrated. (Chiswick Series.) Thomas Y. Crowell & Co., New York. 5×7½ in. 50 pages. 50c., net. (Postage, 5c.)

Reminiscences of Peace and War. By Mrs. Roger A. Pryor. Illustrated. The Macmillan Co., New York. 5½×8¼ in. 402 pages. \$2, net. Reserved for later notice.

Richard Wagner. By Nathan Haskell Dole. Illustrated. (Chiswick Series.) Thomas Y. Crowell & Co., New York. 5×7½ in. 32 pages. 50c., net. (Postage, 5c.)

River's Children (The). By Ruth McEnery Stuart. The Century Co., New York. 4½×7 in. 179 pages. \$1.

Reserved for later notice.

Romance of Modern Exploration (The). By Archibald Williams, F.R.G.S. Illustrated. The J. B. Lippincott Co., Philadelphia. 5×8 in. 384 pages. \$1.50.

Mr. Williams has made a diligent attempt to cover a broad subject. Condensing from the records of explorers the world over accounts of their most celebrated exploits, he has succeeded in bringing out to a degree the romance, pathos, and tragedy as well as the material results of modern exploration. His tone is sympathetic rather than critical, and his narratives are always readable. We could wish, however, that he had exercised more discrimination in his selection of "types." Peary, Stanley, Burton, Speke, Garnier, are the names of but a few world-famous explorers who are either absent from these pages or receive but incidental mention.

Rose in Bloom: A Sequel to "Eight Cousins." By Louisa M. Alcott. Illustrated. Little, Brown & Co., Boston. 5½×8 in. 344 pages. \$2.

An old favorite in a new dress. Not so well known or so fixed in the affections of Miss Alcott's readers as "Little Men" and "Little Women," but an attractive number of the new illustrated edition of that author's works which the publishers are bringing out, and almost any girl will be happy to find a niche on her book-shelf for the "Rose in Bloom."

Russian Life and Society. Prepared by Brevet Captain Nathan Appleton. Illustrated. Wood & Co., Boston. 4½×7 in. 232 pages. \$1.

A curiously discursive little volume comprising reminiscences of social life not only in St. Petersburg and Moscow, but in the Paris, Berlin, Boston, New York, and Newport of the sixties; comment on more serious themes, including a study of Abraham Lincoln and of the emancipation of the serfs by Alexander II., and discussion of topics of an interest purely personal to the author and his friends. The book is based on letters home written by Mr. Appleton during two journeys to Russia, one, in 1866, in company with Longfellow's son Charles; the other, three years later, with General N. P. Banks.

Rubaiyat of Omar Khayyam (The). Rendered into English Verse by Edward Fitzgerald. Illustrated. (Chiswick Series.) Thomas Y. Crowell & Co., New York. 5×7¾ in. 48 pages. 50c., net. (Postage, 5c.)

Shakespeare Friendship Kalendar. William S. Lord, Evanston, Ill. 3×5 in. 31 pages.

Short Constitutional History of the United States (A). By Francis Newton Thorpe, A.M., Ph.D. (University Edition.) Little, Brown & Co., Boston. 5×8 in. 459 pages. \$1.75, net.

This will be found a useful companion work to Dr. Elson's one-volume history of the United States recently given extended consideration in the columns of *The Outlook*. In some respects a close parallel may be drawn between the two books, but there is the important difference that Dr. Elson's narrative is primarily concerned with national phases, whereas Dr. Thorpe lays emphasis upon the States, seeing in their constitutions "immediate and responsive exponents of the history of government in America." His exposition is essentially philosophical, an endeavor to indicate the order of the evolution of popular government in this country and to formulate its basic characteristics. The keynote of the work is struck when he declares that "the law of permanence is the law of adaptation; and the principles of American constitutional government, it is believed, are adaptable to the exigencies of the future." Government, he adds, is a perpetual process of correction. In the United States, however, the corrections take the form of administrative, not organic, changes ("The American people, as a nation, have never abandoned the principles laid down by the Fathers, and first embodied in the organic laws of the country in the eighteenth century"), and by these the written constitution is given the flexibility of an unwritten constitution. It is insisted that, did we not possess the former, custom, tradition, and public opinion would operate to safeguard the rights of the people. Custom and tradition, indeed, write the law of the constitution as clearly and authoritatively as do Congress and the courts—in proof of which the Monroe Doctrine is cited. Dr. Thorpe examines, not exhaustively but in sufficient detail, the various constitutional issues that have come up for settlement, and succeeds in making it clear that while the American people had, early in the nineteenth century, through actual participation in the affairs of government, grasped the principles of the Fathers, they had also begun to realize that new conditions require new adjustments. It was no longer a theory of government with which they had to deal; the question was of enabling the system developed from this theory to "endure for ages to come," as Chief Justice Marshall expressed it. The procedure to attain this end is copiously illustrated up to the period of reconstruction. Thereafter, however, the treatment of the subject must be considered inadequate—and never more so than in the examination of the problems involved in the acquisition of Hawaii, Porto Rico, and the Philippines. Here we find the important insular decisions disposed of cursorily, and speculative references to matters which for more than three years have been affairs of the past. Thorough revision of these sections should have been made. They stand as blots on an otherwise valuable work.

Short History of England (A). By Edward P. Cheney. Illustrated. Ginn & Co., Boston. 5x7½ in. 695 pages.

Professor Cheney has embodied in this volume an interpretative digest of the salient facts of the history of England, with especial design to exhibit the social development, the economic organization, and the evolution of the national consciousness. For this reason, after reviewing somewhat extensively the early history of the country as indispensable to a correct apprehension of fundamentals, he lays emphasis chiefly on the civil side, though he by no means ignores the significance of the great military movements and campaigns. While one must feel that he disposes of controversial points in altogether too summary a fashion, and that he is now and again unnecessarily dogmatic in his critical estimates, his attitude may fairly be called that of an impartial observer, a striking illustration being provided by his treatment of the causes of the American Revolution. He is particularly happy in his outlines of institutional origins and of the significance of the social, religious, and literary movements of the several periods. Teachers in the colleges and high schools, for which the work is intended, will find its usefulness greatly increased by the extensive bibliographical references at the close of each chapter, offering suggestions for collateral reading not only in the more exhaustive histories, but in historical novels, and guiding the student to contemporary sources and to works bearing upon special topics.

Sonny: A Christmas Guest. By Ruth McEnery Stuart. Illustrated. The Century Co., New York. 5x7½ in. 135 pages. \$1.25.

A well-made and attractive illustrated edition of Mrs. Stuart's delightful story.

Son of Royal Langbrith (The). By W. D. Howells. Harper & Bros., New York. 5½x8½ in. 367 pages.

Reserved for later notice.

Sorrows of Sap'ed (The): A Problem Story of the East. By James Jeffrey Roche. Illustrated. Harper & Bros., New York. 5x8 in. 195 pages. \$1.50.

An extravaganza, ostensibly humorous, which relates the troubles of an Oriental monarch with a succession of wives.

Stories of the Good Green Wood. By Clarence Hawkes. Illustrated. Thomas Y. Crowell & Co., New York. 5x8 in. 146 pages. 60c., net. (Postage, 10c.)

This nature book is simple, and affects no startling revelations. An old man takes the boy of ten into the woods and opens his eyes and ears to the wonders found there, teaching him to respect the rights of animals, and yet keeping within the bounds of common sense.

Symphony Since Beethoven (The). By Félix Weingartner. Translated by Maude Barrows Dutton. Oliver Ditson Co., Boston. 5x7½ in. 98 pages. \$1.

This translation is worth while if for no other reason than that it contains, in a footnote, the recantation of one who once thought Brahms pedantic. The opinions recorded

here not only have some intrinsic value, but also are interesting because they are the opinions of one of the greatest of conductors and a composer of high standing. It is gratifying to find one who is indubitably a modern so well balanced in his musical convictions.

Swedish Life in Town and Country. By O. G. von Heidenstam. Illustrated. (Our European Neighbors.) G. P. Putnam's Sons, New York. 4¾x7½ in. 286 pages. \$1.20, net. (Postage, 10c.)

Travels Through the Middle Settlements of North America. By Andrew Burnaby. (Reprint from the Third Edition of 1798.) Edited by Rufus Rockwell Wilson. The A. Wessels Co., New York. 5½x8½ in. 265 pages. \$2, net.

The record of Andrew Burnaby's wanderings through the English colonies of North America during 1759 and 1760 affords some illuminating sidelights on the men and manners of an important period in our history—the period of the awakening of a National consciousness. Arriving in Virginia in July of the former year, Burnaby spent ten months in the "Old Dominion," passing thence by easy stages through Maryland, Pennsylvania, the Jerseys, New York, Rhode Island, Massachusetts Bay, and New Hampshire, taking careful note not only of natural resources, industrial methods, political institutions, social customs, and colonial traits, but also of the trend of the times. On every side he heard mutterings of discontent, and although he viewed conditions from the standpoint of a loyal Church of England clergyman, he found that the colonists' grievances were by no means without foundation. Still, it did not appear to him possible that the prevailing dissatisfaction would lead to a movement for separation, and much less that such a movement could prove successful. As a result, the preface to the third edition of his "Travels," from which the present reprint is made, contains a curious apologia for the failure of his predictions. If he showed himself a poor political prophet, he may nevertheless be accounted a broad-minded and intelligent observer, and his extremely quotable comments deserve attentive perusal. Mr. Williams, whose annotations are a feature of the reprint, prefaces the text by a brief biography, in which he discloses the interesting fact that Burnaby was the great-grandfather of the noted soldier and traveler of the same name who was killed in the Soudan about twenty years ago.

Undercurrent (The). By Robert Grant. Illustrated. Charles Scribner's Sons, New York. 5x7½ in. 480 pages. \$1.50.

Reserved for later notice.

War Between Russia and Japan (The). By Count Tolstoy. The Frederick A. Stokes Co., New York. 4½x7 in. 137 pages. 50c.

White Crystals (The): Being an Account of the Adventures of Two Boys. By Howard R. Garis. Illustrated. Little, Brown & Co., Boston. 5¼x7¾ in. 243 pages. \$1.50.

Whosoever Shall Offend. By F. Marion Crawford. The Macmillan Co., New York. 5x7½ in. 388 pages.

Reserved for later notice.

Correspondence

Letters addressed to the Editors of The Outlook, to receive any attention whatever, must in all cases be accompanied by the name and address of the writer. Names will not be published if a request to that effect is made by the writer, but no attention, either personal or editorial, can be paid to anonymous communications.

Should Essential Birth and Death Expenses be Borne by the State?

To the Editors of The Outlook:

In a country where laws are expected to assure the greatest good to the greatest number, where but lately all lands, even those upon which great cities now stand, were without money value, it would seem as if all people should have been guaranteed freedom from birth charges, and space to be buried on, without paying a high price for it. On the contrary, to be born and to die are expensive luxuries even in the newest regions of our country. The earth on which alone it is lawful to be buried must be paid for at the rate of from 10 to 50 cents the square foot—that is, at from \$4,000 to \$20,000 per acre—and the permit to bury, as well as the cost of the grave work, come with sad weight on wage-folk, whose families are usually the most numerous, and deaths in proportion. The head of a family, its bread-earner, may die leaving wife and children without their natural support. Doctors' bills are not forgiven them. Burial ground must be bought. The undertaker's bill adds a much heavier tax, and with the cloths that cover the husband's body come burdens which his labor can no longer remove. If it is the mother who dies, leaving a family, the cruelty of these expenses may not be so difficult to overcome, but the bills must be paid by painful sacrifices.

It is no unusual thing for men to mortgage their hard-earned homes to pay the burial expenses of their dead and the doctor's bills. That widows may be obliged to do this when the main bread-earner of the family is gone is a matter of so common occurrence as not to attract attention. The survivors thus give up for the dead what is needed for the living.

That the pains, perils, and working disabilities that are often the price of child-bearing should bear most heavily on the poorest people is a sad burden on their laborious lives. That their dead may be another tax upon them, taking bread and clothes from the living, though the occasion of drawing forth the noblest sacrifices on the altar of family love, is a kind of injustice that should not be looked on with complacency by those who do not themselves feel such burdens.

I wish to open the question squarely: Should not the essential expenses of births and deaths be borne by the State when warranted by the circumstances of the family?

The writer will not dispute the adage that "all things worth having are worth paying for." But since many births are essential to national growth and prosperity, and since death comes to us all, for the State to pay the *essential* costs of the former, to those who suffer by reason of their contributions to the State, and to pay to the latter an equal per capita sum for their final putting away, seems to me quite as much an advanced State policy as that universal education shall be provided for all children at the public expense. The tendency of governments is to obtain necessary revenue from the saved and preserved fruits of earnings, rather than to burden those who are working to earn the bare means of living. Our public schools are maintained by a tax on property, not on earnings uncrystallized into property.

In what way can those who are blessed with a competence contribute more kindly and surely to alleviate the burdens of birth and death to the poor than through legislation providing some mode of relieving wage-earners from their over-share of the expenses? Who are the classes to be relieved? I answer: Those whose earnings—all of whose earnings—are needed to support the living members of the family.

Toledo, Ohio.

FRANK J. SCOTT.

[The subject which Mr. Frank J. Scott brings before our readers is interesting, though the carrying out of his suggestion would involve some very serious practical difficulties. No possible plan by which discrimination is made between the burials for the rich and for the poor would serve the purpose which he has in mind, for if there is any time when extravagance seems to our feeling justified, it is when we are considering what memorials we shall provide for our loved ones who have died. The only feasible method of bearing death expenses by the State would be to provide burial-places, or, perhaps better, crematories, by the State for all the people. This would not obviate the difficulty of funeral expenses. The only way to lessen the pressure in this respect is for the rich to set a fashion of simplicity which people of more moderate means would be willing to follow. Nor are we able to see any way in which birth expenses could be borne by the State in the present conditions of society. Of course hospitals might be provided for meeting a part of such expenses; but of course mothers would not go to such hospitals if they could be comfortably provided for at home. On the whole, this letter seems to us rather to raise a ques-

tion than to furnish any practical answer to it.—THE EDITORS.]

Philologists Differ

To the Editors of The Outlook :

I have read with amazement an article in The Outlook of October 29, on "Some Backgrounds of English," written apparently in utter disdain of the New English (Oxford) Dictionary, the final court of appeal in such matters, and, in fact, of any modern work, such as Skeat's "Etymological Dictionary," the "Century," the "International," and others. The "background" of the article seems to be "The Diversions of Purley," or the vagaries of Adam Clark; modern philology is wholly ignored.

The danger is, of course, that many readers of The Outlook, not linguistically trained, will accept as new truths old errors long since exploded, and, religiously hand them down to the detriment of sound education. The seed once sown becomes harder to eradicate than the Russian thistle. Here are a few specimens :

Heaven is from *to heave*, and tells us that men once believed that it had been *heaved* (heaven) *up* to its position."

See the New English Dictionary : "Ultior etymology unknown. Not connected with *heave*."

Strong, a participle of *to string*, dates back to the use of bows; for a strong man has his sinews (bow-strings) firmly *strung*.

See Skeat's "Etymological Dictionary."

Likewise the plural suffix, *s*, was used to pluralize *chicken* after it had been forgotten that the word *chicken* itself was the plural of *chick*.

Chick is merely an abbreviation of *chicken* (A. S. *cicen*).

Though now an adjective, *many* was originally a noun (from the old French) meaning *household*, "which meaning it constantly had in Wickliffe, and retained down to the time of Spenser." We still have it as a substantive in "a great many," "a good many," etc. The "a" is not an article, as is commonly thought, but the remnant of a hastily pronounced "of." The expression *a many of boys* (and the like) became, by careless pronunciation, after dropping the article "a," "many a boy," etc. In the same way *oaken* became *acorn*" (!).

Here the English *many* is confounded by the writer with the obsolete French *meine*, *meiny*, sometimes written *many*, an entirely different word.

The reader is informed that the Normans gave us "hall," and the list of doublets is a hit and a miss. For instance, "*cure* and *care*" are not even remotely connected; neither are "*lace* and *latch*." "*Allay* and *alloy*" are not doublets; *ally* and *alloy* are. So *prosecute* and *pursue*, but not "*persecute* and *pursue*."

The opening sentence of the article I heartily indorse: "Our language, the most familiar fact of life, is the most interesting and the least known."

EDWARD A. ALLEN.

Columbia, Missouri.

The Jacob A. Riis Neighborhood Settlement

To the Editors of The Outlook :

Another year has rolled around and brought its joys and its burdens to us at 48 Henry Street. The burdens we have borne gladly, for we helped one another, and then it was easy. Borne that way you can get more out of your burdens, anyhow, than of most joys that are accepted as a matter of course. And then we have been abundantly blessed. We begin the new year with feet under our own table. Loving friends gave us twenty thousand dollars to buy our home with, so that the gospel of neighborliness shall not be houseless in Henry Street in our time. I have all my days been so busy attacking landlords who did not live up to the law that I have never had time to find out if they had a story to tell too, and I own that I was surprised to find that with so large an equity in the property we were really not any better off than before, rather the reverse. Between taxes, repairs, and all the rest, we were out as much or more than when we paid rent, for we had to have a \$30,000 mortgage on the houses. They cost \$50,000. However, the city took off the taxes and a friend has promised to spend all that is needed to put the two houses in thorough repair, even as much as five thousand dollars, if we will get that mortgage paid off the coming year. So we ask our friends for \$30,000, to give us title to the property, free and clear. We do not want to spend a couple of thousand dollars in interest money and such, when we could put it to so much better use for the people. It seems such a waste.

Something over eleven thousand dollars' worth of sunshine dispensed during the year is our record. A good deal of it was up on Twin Island, where the city helped us with hearty good will all summer. A horse was given to us to haul the children and the grandmothers over from the railroad. More fathers and brothers came up over Sunday than ever before, and showed the nicest, most helpful spirit. Everybody did. The mothers had an entertainment, and sold and bought the tickets themselves, and from the proceeds they bought dishes for the house. We needed them. We need fifty chairs this minute, so that all our folks may sit down when they come in. They can't now, if they come all at once, as we hope to have them come at Christmas.

The girls bought a flag and gave it to the house, because "it would not do for *our* settlement to be without a flag." Assuredly not, with a tree named after Theodore Roosevelt right at the door. It is getting along nicely, too, right in the crowd. How much of a crowd and what it stands for you could better understand if you heard our Twin Island guests call the house-mother up there "the lady who owns the country."

That spirit of helpfulness! We have learned in Henry Street that it does not stop, as we all used to think it did, with helping people to help themselves. That is

only man's best; there is a something beyond that that gives life to it all: getting people to help one another. That is God's best; and we have seen it grow in these tenements where men and women are neighbors in the sense that is forgotten on Fifth Avenue, because there they do not need one another. They do down our way, and they do not call in vain. We do not mind a man coming along and saying that we pauperize by "giving relief," when we see fourteen poor families renounce their Thanksgiving dinners in favor of "some one worse off," or when our girls' clubs, Christian and Jewish working together, raise nearly \$500 toward the endowment of a bed in the Santa Clara Consumptives' Home—and, mind you, hard-working girls every one of them, with little enough to spare to spend upon themselves! These are the things that make us feel that life is worth living in Henry Street, anyway.

We have system enough to make our contributors safe, as our accounts made clear at the annual meeting. But we pair it off with sympathy and let the two go together. We confess unblushingly to our Thanksgiving and Christmas dinners and make no apology. The Lord fed five thousand who had nothing to eat, and never asked a question. The most we fed on His Birthday and In His Name was one hundred and thirty-two families. So, you see, we can go a long way yet without running any risk.

Here is a girl of nineteen—one of our children—growing up a helpless invalid, deaf and paralyzed, obliged to quit her work because no one wants her any more, sitting in her tenement when her mother is away doing day's work, and praying to God to keep her from being cross and to help her bear her burden in patience lest she grieve that mother; planning a hundred pious little frauds to deceive her into the belief that she is happy, and excusing the children in the street who thoughtlessly shout after her when she goes out "because I jerk so; but they don't know any better, or they wouldn't." Don't you think if we ever felt tired or a bit discouraged when we didn't have all the money we needed to do the things we saw to do—don't you think *you* would be glad and grateful for the boon of doing for such as these even what the Master would let you? And don't you think we feel that way too?

I am speaking for the Board of devoted women who work early and late with their neighbors in Henry Street and learn daily lessons of patience and sweetness from them, and because I speak for them I should not thank them here; but I will anyhow, for they do deserve it. And the King's Daughters,

too, who help us especially at holiday times, and everybody who sends us a loving thought. We want their money, for we can do much good with it, even to the replenishing of the thirteen stoves we have to keep going till we get a heater in the grand repair time that is coming. But we want their hearts first and last and always, for their poorer brothers and sisters. Then the rest will come.

JACOB A. RIIS.

National Reservation in the English Lake District

Encouraged by proffers of sympathy and aid from America, the Rev. Canon Rawnsley, of Keswick, England, sends a note in behalf of the "National Trust for Places of Historic Interest or Natural Beauty," of which he is the Honorable Secretary, and Princess Louise the President. He writes: "We are emboldened to ask American sympathy and support, because in the starting of our National Trust we were encouraged by what has been achieved by the Public Reservation Association of Massachusetts, and formed our constitution on the same lines." The written and printed accounts sent us show that the movement has peculiar interest for the numerous American visitors to the picturesque English Lake District. A tract of 740 acres on Ullswater is obtainable for \$60,000, of which sum one-third has already been raised. This tract, superior to any other in the region for its groupings of mountain, parkland, and waterfall, the National Trust proposes to secure for the public against the private ownership which is rapidly inclosing desirable frontages on the lakes. Here are Gowbarrow Fell and Aira Force, familiar to readers of Wordsworth. Those who are disposed to co-operate with the few Americans who have interested themselves in this laudable enterprise may send checks or money-orders, payable to the National Trust, to the Treasurer, Miss Yorke, 25 Victoria Street, Westminster, London. Full particulars will be supplied upon request.

A Correction

The new Divorce Canon passed by the General Convention of the Episcopal Church is not, as we erroneously stated in *The Outlook* for October 29, subject to the requirement that it be passed by two successive Conventions, after the manner of constitutional amendments; on the contrary, it becomes the law of the Church on January 1, 1905. If any inequalities or insufficiencies are detected in this canon, they will show themselves through practical operation.—THE EDITORS.



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